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# PAPERS.

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## A Hagiologic Manuscript in the Philadelphia Library.

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BY PROF. ISAAC H. HALL, PH.D.

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SOMEWHAT more than a century ago three Greek Manuscripts were presented to the Library Company of Philadelphia, by Henry Coxe, Esquire, of England. One of these is a large vellum book, probably of the ninth or tenth century, written in elegant large cursive, with uncials for the titles and other important matter, and containing a number of the homilies of Chrysostom. Another, written on parchment, and probably of the thirteenth or fourteenth century, contains the greater portion of the lexicon of Zonaras. The third, the one now under consideration, is a hagiologic collection, made, as wax-drippings on some of the leaves still testify, for monastery reading on saints' days. The three are kept in the Ridgway Branch of the Philadelphia Library, are all labelled on the back "MSS. GREEK COMMENTARY," and have not hitherto been examined except by myself.

The hagiologic manuscript is numbered 1141 of the Library's manuscripts. It consists at present of 130 paper leaves, each  $10\frac{1}{2} \times 7\frac{1}{2}$  inches in dimension; leaf 39 being all torn away except a small corner. Two or three leaves appear to have been lost at the beginning, and one at the end. The binding is not the original one, but (except the lettering on the back) made while the manuscript was still in Greek hands; rather heavy sides, half-leather (i.e., back and corners leather), and marbled paper. In binding, many of the leaves had to be mounted on a slip, and many initials and marginal numbers have thus been lost, though a later hand has supplied many of the initials on the slip. The outer margins do not appear to have been cut down, but nevertheless they have been so worn away as to lose many marginal numerals, wholly or partially. A line in more recent

script, on the top of the first page, informs us that the manuscript was once the property of a monastery whose name I cannot certainly make out.<sup>1</sup>

The writing occupies the space of about 8 × 6 inches on each page ; regularly in 30 lines to a page, though sometimes only 29. It is a plain and easy cursive, in rather large letters, with a moderate number of contractions and ligatures. *Iota* subscript is rarely present except when supplied by a later hand. Section or chapter numbers are written in red in the margins. The principal divisions of the book have ornaments reaching across the page, in red and black, and have also large ornamental initials, quite elegant. Smaller sections usually have a smaller initial. Spaces left for initials were sometimes passed over by the rubricator, and are still to be supplied. Accents and breathings are supplied with only moderate correctness. *Iota*-cisms abound ; *η* continually being confounded with *ι*, as likewise both with *υ* ; besides the usual confusion about diphthongs that end in *ι*. Often *ο* and *ω* exchange places ; and the same is true of *β* and *υ*. The letters *β* and *μ* are also sometimes interchanged ; the confusion in this case being real, and not one made by the reader from the similarity of the characters. I suspect that the original home of the manuscript was Mt. Athos.

The contents of MS. are as follows : —

- Fol. 1. *a.*] 1. A part of the last sentence of the Proëmium of the “*Historia Lausiaca*” of Palladius, bishop of Helenopolis in Capadocia, commencing with the word *ἐξαρπασθέντων*.
2. Table of Contents of the *Historia Lausiaca*, answering only in part to the text of the manuscript, but in extent (and partially in matter), to an ordinary recension of the *Historia*.
- Fol. 3. *a.*] 3. The two letters which precede and are introductory to the *Historia* in the printed editions, followed by the *Historia* itself, in a recension different from the printed editions ; the latter portion containing matter that is usually printed in some other treatise. A large portion of this matter is from the “*Paradisus Patrum*” ; and the *Historia* ends with the colophon in red : *ἕως ὧδε ἡ κατ’ Αἰγυπτίον μοναχῶν ἱστορία* ; which is an alternative title in the printed books for the “*Paradisus Patrum*.”

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<sup>1</sup> This line reads : *κτῆμα τῆς σεβαστῆς μονῆς . . . ἀρίου*, the first three letters of the last word being either *Δετ*, *Δητ*, *Δατ*, or with a *Θ* in place of the *Δ*, and a *κ* in place of the *τ*.

Fol. 68. *δ.*] 4. Several chapters, akin to the *Historia*, but no part of it, as follows : —

(*a.*) Βίος τοῦ ἀββᾶ Παύλου τοῦ Θηβαίου.

Fol. 70. *a.*] (*b.*) Περὶ τοῦ Ταξεώτου.

Fol. 71. *δ.*] (*c.*) Περὶ τοῦ Φιλεντόλου Ὀλυμπίου.

Fol. 72. *δ.*] 5. Διηγήματα καὶ Νουθεσίας ὁσίων πατέρων περὶ κατανύξεως. This is a collection of *Aporhthegmata* or *Gerontika*, of the sort so common in manuscripts for monastic oratory reading. It consists of short narratives, parables, and sayings of the various fathers. After this follows another like collection, beginning at fol. 94. *a.*, under the title Περὶ ἀββᾶ Μακαρίου Πολιτικοῦ, which should perhaps be treated as a separate division of the manuscript.

Fol. 106. *δ.*] 6. Τοῦ ἐν ἀγίοις πατράσι ἡμῶν Ἀθανασίου πατριάρχου Ἀλεξανδρείας Σύγγραμμα διδασκαλίας εἰς πάντας τοὺς μονάζοντας καὶ εἰς πάντα εὐσεβῆ χριστιανόν. This is the same treatise with that printed, but in print it is commonly called *σύνταγμα*, instead of *σύγγραμμα* as here.

Fol. 109. *a.*] 7. Τὰ τῶν Προφητῶν ὀνόματα καὶ πόθεν ἦσαν καὶ ποῦ κεύνται. This is a different recension from that in Migne (among the writings attributed to Epiphanius, of Tyre), and different also from that published by Tischendorf. It is worth publishing entire.

Fol. 113. *δ.*] 8. Σύγγραμμα ἐκκλησιαστικὸν περὶ τῶν ὁ μαθητῶν τοῦ Κυρίου· Δωροθαίου ἐπισκόπου Τύρου, ἀρχαίου ἀνδρὸς πνευματοφόρου, καὶ μάρτυρος γεγονότος ἐν τῷ καιρῷ Δυκινίου καὶ Κωνσταντίνου τῶν βασιλέων. Περὶ τῶν ἑβδομήκοντα μαθητῶν.

Fol. 115. *δ.*] 9. Ταῦτα ὁ τρισμακάριστος καὶ πανόλβιος Δωρόθεος ὁ ἐν Ῥώμῃ γεγονώς διὰ ῥωμαικῆς διαλέκτου ἐν ὑπομνήμασιν καταλέλοιπεν· ἐξ ὧν καὶ ἡμεῖς ἐρανισάμενοι καὶ πρὸς τὴν ἐλλάδα φωνὴν μεθερμηνεύσαντες, ἐμφανεῖ τοῖς πᾶσι πεποιήκαμεν τὴν τῶν ὁ μαθητῶν ἐκλογὴν πιστὴν καὶ ἀληθῆ αὐτὴν καταλαβόμενοι, κ.τ.λ. Treats mainly of martyrdoms of the seventy disciples, and other persecutions under Licinius and Constantine. At the end is a narrative of the authors' compilation from the (Latin) literary remains of Dorotheus, and of the attestation of the correctness of Dorotheus' account by John, bishop of Rome. Then is added, as another chapter of the same division,

Fol. 117. *b.*] 10. Τῶν Ἀποστόλων, or an account of the (Twelve) Apostles ; to which is appended a further account of Dorotheus and his collections made from the Greek and Hebrew, and written in Latin.

Fol. 119. a.] 11. Βίος καὶ Πολιτεία τῆς δούλης Μαρίας τῆς Αἰγυπτίας, τῆς κατὰ τὴν ἔρημον δούως ἀσκησάσης· συγγραφῆς παρὰ τοῦ ἐν ἁγίοις Σοφρονίου ἀρχιεπισκόπου Ἱεροσολύμων. Λεχθεὶς τῇ ἑ τοῦ μεγάλου κανόνος. Δέσποτα εὐλογητέ. This is the last treatise in the manuscript, and breaks off in the word *ἐνλά[ριον]*, just so far before the end that scarcely a page and a half more of the manuscript would have been needed to finish it.

So far as I have been able to compare the manuscript with printed texts, I find abundant variations, and quite as often (excluding ordinary slips of the pen, or variations merely apparent) improvements on the printed texts as inferior readings. It is evident that this manuscript has never been consulted by an editor of any of the printed texts; and it is likewise evident that it should be consulted in case any such matter should be re-edited. Some of its matter seems to me to be unpublished. I have no leisure for a full collation of the text; but the information to be furnished herein will be appreciated by any one who may have such leisure. In the citations herein made from it, the common scribe's errors are generally corrected in silence; but sometimes they are retained, and sometimes a note of the correction appended. The tacit corrections are generally those of accent or breathings, or else changing the old customs (such as accenting both parts of verbs compounded with a preposition, putting the grave accent before a colon or even a period); correcting when a single or doubled consonant is wrongly written; correcting when *β* is written for *ν*; and also correcting many of the iotacisms, with the exchanging of *ο* and *ω*. Cases where no correction is made will usually be obvious; and they will occur oftenest in proper names.

Before speaking particularly of the several portions of the manuscript, it is proper to note that besides the destruction of marginal numbers, already mentioned, there are occasional slips in the numbering where the numerals are present. Sometimes the numbers are repeated, sometimes missed; and sometimes the numeral is omitted at its place, though the contiguous numbering was correctly made. But these remarks apply only to the *Historia Lausiaca*; since numbers are wanting in the rest of the manuscript, except where some one has made a note at the foot, in much later script, for convenience of reference or in ecclesiastical reading. These later notes are generally of no importance whatever, and to us merely indicate in what sort of hands the manuscript was formerly kept. The several portions of the manuscript, however, need a more particular account.

I. *The Table of Contents of the Historia.*

This table corresponds only in part to the text of the *Historia* as given in the manuscript, though it includes, but without reference thereto, some of the matter in the *Apophthegmata*. Its first part generally refers to the paragraphs of the text of the manuscript, and the latter part to matter found in the recension of the *Historia* printed in Migne's "Patrologia Græca," vol. 34. The first part of the Table generally tallies with the first portion of the recension in Migne, but not chapter for chapter. It is thus evident that the Table is copied from an older manuscript, and answers to a chapter-division different from the ordinary, and to a different recension throughout. Thus this Table has an independent value of its own, and I therefore give it, first in Greek and then in English, with notes of its application both to the text of the manuscript and to the chapters in Migne. In respect to the latter, however, I do not stop to note the very minor variations, as when a chapter in the manuscript begins or ends a sentence earlier or later than that in Migne. I give the numbers actually present in the manuscript, omitting them even when they might be supplied, except in the few cases wherein they must be supplied to make sense in this article. The following is the Table:—

1. Συνένυχον δὲ πρῶτον ἐμβαλὼν τῇ ἀποδημίᾳ, ὡφελείας χάριτι πνευματικῆς, τῷ μεγάλῳ καὶ θεοπνεύστῳ διδασκάλῳ Ἰσηδῶρ τῷ<sup>1</sup> πρεσβυτέρῳ, ξενοδόχῳ ὄντι τῆς ἐκκλησίας Ἀλεξανδρείας τῆς μεγάλης ἀνδρὶ θαυμαστῷ Δωροθέῳ ἀσκητῇ θηβαΐδι.
2. Περὶ Ποταμαίνης ὥραιστᾶτης κόρης ἦκουσα.
3. Διδύμῳ τῷ μακαρίῳ συγγραφῇ πηρῷ τοῖς ὅμμασι [συνένυχον].  
Περὶ Ἀλεξανδρείας τῆς πιστῆς κόρης ἦκουσα.
5. Περὶ τῆς φιλοπλούτου παρθένου τῷ<sup>1</sup> ὀνόματι μόνον.  
Μακάριος ὁ ἀγιώτατος πτωχίου ἡγούμενος.  
Ἐισχιλίους ἕφεν συνένυχον πασῇ ἀρετῇ κεκοσμημένοις.  
Ἐν τῷ ὅρει τῆς Νητρίας ἄλλοις ἀγίοις συνένυχον.  
Πεντακισχιλίους πάλιν ἄλλοις ἀγίοις ἕφεν συνένυχον.  
Ἑξακοσίοις ἀναχωρηταῖς ἐν τῇ πανερῆμῳ ἄλλοις.  
Ὅρσισιος ὁ μέγας, καὶ Ποντούβαστος, καὶ Ἀγίων, Πολυχρόνιος, καὶ Σεραπίων, ἀναχωρητὰ δοκιμωτάται.  
Ἐν τῷ ὅρει Νιτρίας κοινόβιον· ἐκκλησίας φοίνικες τρεῖς.

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<sup>1</sup> MS. τὸ. A like mistake occurs in several other places in the MS.

Ξενοδοχείον εἰς ὃ δεξιούνται τοὺς ἀπερχομένους.

Τῶν ἐσπεριῶν εὐχῶν ἐπιτελουμένων ὠφέλεια.

Ὁκτὼ πρεσβύτεροι ἀφηγούμενοι καὶ τοῦ ὄχλου τῆς ἐκκλησίας καὶ τοῦ ξενόντος καὶ τῶν ἐπιδημούντων.

Ὁ μέγας Ἀρσίσιος, καὶ ἄλλοι τῶν ἁγίων πατέρων πόλλων.

14. Οὗτος διηγῆσατο περὶ τοῦ μεγάλου Παχωμίου.

Περὶ τοῦ ἁγίου Ἀμοῦν καὶ τῆς τούτου συμβίου.

Ὁ μακάριος Ἀμοῦν καὶ ὁ τούτου μαθητής. Περὶ οὗτον τὸν Δύκον ποταμόν.

Αὐτὸς ὁ συγγραφεὺς μετὰ δειλίας τούτον περὶ τὸν ποταμόν.

Τὰ περὶ Ὡρ τοῦ θαυμαστοῦ ἀνδρὸς ἀναχωρητοῦ.

Τὰ περὶ τοῦ ἁγίου Παμβῶ τοῦ μεγάλου διδασκάλου τοῦ καὶ ἐπισκόπου Διοσκόρου καὶ Ἀμμωνίου· καὶ Εὐσεβίου καὶ Εὐθυμίου τῶν ἀδελφῶν.

Τὰ περὶ Μελανίας, τῆς ῥωμαίας γυναικὸς θαυμαστῆς.

Τὸ πῶς τελευτᾷ ὁ μακάριος Παμβῶ διηγῆται Μελανίων.

Ὁριγένη καὶ Ἀμμωνίῳ τοῖς ἁγίοις λέγει τινὰ ὁ μακάριος Παμβῶ μέλλον πελεντᾶν.

Ὁριγένης ὁ πρεσβύτερος καὶ Ἀμμώνιος διηγοῦντο θαυμάσια περὶ τοῦ μακαρίου Παμβῶ.

Τὸ πῶς παραβάλλει ὁ μακάριος Πίωρ τῇ κέλει [sic]<sup>1</sup> τοῦ ἁγίου Παμβῶ· πῶς πάλιν παραγίνεται ὁ μέγας Παμβῶ τῇ κέλει [sic]<sup>1</sup> τοῦ Πίωρ.

Τὰ περὶ τοῦ ὁσίου Ἀμμωνίου, καὶ τῶν τριῶν ἀδελφῶν.

Τιμόθεος ὁ ἅγιος ἐπίσκοπος.

Πῶς φεύγει Ἀμμώνιος τοῦ χειροτονηθῆναι ἐπίσκοπος.

28. Πῶς τὸ σώματι αὐτοῦ ἐκέχρητο ὁ μακάριος Ἀμμώνιος.

29. Ὁ μακάριος Εὐάγριος ψηφίζεται τὸν δοῦλον τοῦ θεοῦ Ἀμμώνιον.

30. Πῶς ἀποδέχεται Ῥουφίνον τὸν ἑπαρχον Ἀμμώνιος.

31. Τὰ περὶ Βενιαμὴν τοῦ θαυμαστοῦ μοναχοῦ.

32. Πῶς παρέλαβον ὁ ἐπίσκοπος Διόσκορος τὸν μακάριον Εὐάγριον.

33. Τὰ περὶ τοῦ Ἀπολωνίου τοῦ ἀποπραγματευτῶν [sic, for ἀποπραγματευτών, or, ἀποπραγματεύοντος].

34. Τὰ περὶ τῶν πεντακισχιλίων μοναχῶν τῶν ἐν τῷ ὄρει.

35. Τὰ περὶ τῶν ἁγίων· Παισίου καὶ Ἡσαίου τῶν ἀδελφῶν.

36. Σκέπτονται οὗτοι πῶς ἀποτάσσονται τὰ μάτια.

37. Τὰ περὶ τοῦ ἁγίου Μακαρίου τοῦ νεωτέρου.

38. Τὰ περὶ τοῦ δοκιμωτάτου Ναθαναήλ.

39. Τὰ κατὰ τὸν μέγαν ἀθλητὴν τοῦ Χριστοῦ Μακάριον τὸν αἰγύπτιον.

<sup>1</sup> Other passages in the MS. show that the correction is κέλλη, the Latin *cella*.

40. Τὰ περὶ τοῦ ἁγίου Μακαρίου τοῦ ἀλεξανδρέως.  
 41. Τὰ περὶ τοῦ μεγάλου Παχωμίου πνευματοφόρου ἀνδρός, καὶ περὶ τοῦ  
 θανάτου πάλιν Μακαρίου.  
 42. Τὰ περὶ τοῦ πραοτάτου Μάρκου, καὶ Παφνουτίου τοῦ μαθητοῦ αὐτοῦ.  
 43. Τὰ περὶ τοῦ γενναιωτάτου Μωϋσέως τοῦ ἀπὸ ληστῶν.  
 44. Πῶς γίνονται μονάζοντες οἱ τέσσαρες λησταί.  
 45. Πῶς παραγίνεται οὗτος πρὸς τὸν μακάριον Ἰσίδωρον τὸν σκητινόν.  
 46. Οἱ ἐν τῷ ὄρει τῆς Φέρμης πεντακόσιοι ἀναχωρηταί.  
 47. Τὰ περὶ τοῦ γενναίου Παύλου τοῦ τριακοσίας εὐχὰς ποιούντος.  
 48. Οὗτος συντυγχάνει τῷ ἁγίῳ Μακαρίῳ τῷ<sup>1</sup> πολιτικῷ.  
 49. Περὶ τῆς παρθένου τῆς ποιούσης ἑπτακοσίας εὐχὰς.  
 50. Κρονίου διηγουμένου τὰ καθ' ἑαυτόν.  
 51. Τὰ κατὰ τὸν μέγαν Ἀντώνιον.  
 52. Τὰ κατὰ Εὐλόγιον.  
 53. Ὁ τῷ<sup>1</sup> σώματι λελοβήμενος.  
 54. Εὐλόγιος ὁ μακρόθυμος.  
 55. Ἀντώνιος ἐρωτᾷ Θεόδωρον.  
 56. Ὁ ἅγιος Ἀντώνιος εὐχεταὶ ἀποκαλυφθῆναι αὐτῷ τὸν τόπον δικαίων.  
 57. Ὅπου διηγοῦνται μακάριος Ἰέραξ καὶ Χρόνιος καὶ ἄλλοι πλείονες τὰ  
 περὶ τοῦ Παύλου.  
 58. Τὰ περὶ τοῦ μακαρίου Παύλου τοῦ ἀπλοῦ.  
 59. Ὅπου πειράζεται αὐτὸς ὁ συγγραφεὺς ὑπὸ τοῦ δαίμονος τῆς πορνείας.  
 60. Ὅπου συντύγχανει ὁ συγγραφεὺς τῷ μεγάλῳ Παχωμίῳ.  
 Τὰ περὶ τοῦ γενναίου ἀθλητοῦ Στεφάνου.  
 Τὰ κατὰ Οὐάλεντα τὸν τῇ φυσιώσει ἐκπεσόντα.  
 Τὰ κατὰ Ἡρώνα τῇ ὑπεριφανείᾳ (for ὑπερηφανείᾳ) ἐκτραχηλιασ-  
 θέντα.  
 Περὶ Πτολεμαίου τοῦ μετὰ πολλοὺς πόνους καὶ γενναίους ἰδρωτας εἰς  
 αὐτοματισμὸν ἐκπεσόντος.  
 65. Περὶ τῆς ἐκπεσούσης παρθένου.  
 Περὶ τοῦ μακαρίου Ἠλιούτου [sic; for Ἠλίου τοῦ?] φιλοπαρθένου.  
 67. Περὶ Δωροθέου.  
 Περὶ Παμμύους τῆς μακαρίας παρθένου.  
 68 [sic]. Ὡς μοναστήρια ἀπὸ διακοσίων, καὶ τριακοσίων ἀνδρῶν.  
 [Εἰς] Σπανὸς (or, Εἰς Πανὸς. The writing is obscure) τὴν πόλιν  
 μοναστήρια τριακοσίων ψυχῶν.  
 Μοναστήριον γυναικῶν τετρακοσίων.  
 73 [sic]. Περὶ τῆς ἁγίας παρθένου.  
 Πῶς τῷ ἁγίῳ Πιτυροῦμ ἀπεκαλύφθη δι' αὐτῆς.



- Περὶ τοῦ μακαρίου Ἰωάννου τοῦ ἐν προφήταις.  
 Ὅπου προσκαλεῖται οὗτος<sup>1</sup> ὁ μακάριος Θεόδωρον τὸν ἐρμηνέα.  
 Αὐτὸς οὗτος προλέγει Ποιμένι τὰ μέλλοντα.  
 Διονίσσιος ὁ ἐπίσκοπος εἰς<sup>2</sup> τὸν ποταμὸν ἐβάφη.  
 Τὰ κατὰ Ποσειδόνιον.
80. Τὰ περὶ Ἱερωνύμου.  
 Ὡς προλέγει ὁ μακάριος Ποσειδόνιος τὸν θάνατον τῆς μακαρίας Παύλης.  
 Ὡς φηγαδενεὶ Ἱερώνυμος τῇ ἑαυτοῦ βασκανίᾳ Ὁξυπερέντιον.  
 Καὶ τὸν ὁσιώτατον Πέτρον, καὶ Συμεῶνα.
- 85 [sic]. Τὰ περὶ Σεραπίωνος.  
 Ὡς συνέντευχεν ὁ μακάριος Σεραπίων Δομνήνῳ τῷ<sup>3</sup> ἐν Ῥώμῃ.  
 Περὶ τῆς ἡσυχάζουσας παρθένου ἐν τῇ ἐρήμῳ.<sup>4</sup>
88. Τὰ κατὰ Εὐάγριον.  
 Πῶς παρὰ τοῦ βασιλείου Ἰσαγγέλου προήχθη.  
 Πῶς ὁ ἅγιος Γρηγόριος τοῦτον διάκονον ἐποίησεν.  
 Ὡς καταλιμπάνει Εὐάγριον Νεκταρίῳ Γρηγόριος.  
 Ἐρωτᾷ Μελανίων τὸν μακαρίον Εὐάγριον.
93. Τὰ περὶ τοῦ ἁγίου Πίωρ.  
 Περὶ Μωσέως Λυβίννου.
95. Τὰ κατὰ Ἐφραίμ.  
 Περὶ Παύλας ῥωμαίας.
97. Τὰ περὶ Εὐστοχίης θυγατρὸς Παύλης.  
 Περὶ Βενερίας.
99. Περὶ Θεοδώρας.
100. Τὰ περὶ Ὁσίας.  
 Καὶ Ἀδολίας.
- 103 [sic]. Περὶ Βασσιανίλας.
104. Περὶ Ἀσελὰς ἐν Ῥώμῃ.  
 Περὶ Ἀβητᾶς.
106. Περὶ Ἡουλιανοῦ.
107. Περὶ Φωτίνης παρθένου.
108. Περὶ Ἀδολίου Ταρσέως;
109. Τὰ περὶ Ἰδνοκέντιον.
110. Τὰ περὶ Φιλορόμου.
111. Τὰ περὶ Μελάνης Σπανῆς.
112. Περὶ τῶν ἁγίων τῶν ἐξορισθέντων · Ἰσιδώρου καὶ Ποσίου καὶ  
 Ἀδελφίου καὶ Παφνουτίου καὶ Παμβῶ · καὶ Ἀμμωνίου καὶ  
 ἐτέρων τίνων.
113. Ὡς γίνεσθαι τὸν ἀριθμὸν περὶ Ρουφίνου.

<sup>1</sup> MS. οὔτως.<sup>2</sup> MS. ἐκ.<sup>3</sup> MS. τὸν.<sup>4</sup> MS. ἐρήμου.

114. Περὶ Χρονίου ἱερέως ἀρχηγοῦ διακοσίων μοναζόντων.
115. Περὶ Ἰακῶβ.
116. Περὶ Παφνουτίου.
117. Πῶς συντυγχάνουσιν τούτῳ Εὐάγγελος καὶ Ἀλβίνος τοῦ Κυρίου  
διάκονοι.
118. Πῶς τελευτᾷ ὁ μακάριος Χεροίμων.
119. Ἔτερος μονάζων φρέαρ ὀρύσσει κατ . . . [rest wanting].
120. Πῶς πάλιν ἄλλος ἀπὸ δόψης ἀπέθανεν. Περὶ Στεφάνου ἐκπεσόντος.
121. Εἰς μαρτυρίαν ἄγει Ἰῶβ (this may be a contraction for Ἰακῶβ).
122. Περὶ Ἐλπιδίου Καππάδοκος.
123. Περὶ Αἰνεσίου.
124. Καὶ Εὐσταθίου τῶν ἀδελφῶν. Περὶ τοῦ ἀθανάτου Σισίνου.
125. Περὶ Γαδανά.
126. Περὶ Ἡλίας τοῦ φιλοξένου.
127. Περὶ Σάββακος Νικοῦ.
128. Ἀβράμιος αἰγύπτιος.
129. Περὶ Μελανίου πάλιν.
130. Περὶ Προϊανοῦ.
- 132 [sic]. Περὶ Σιλβίας.
133. Περὶ Ἰωβίνου διακόνου καὶ ἐπισκόπου.
134. Ὑπομνήματα Ὀριγένους, Γρηγορίου, Στεφάνου, καὶ περὶ Ἐνίου  
βασιλείου.
135. Τὰ περὶ Ὀλυμπιάδος.
136. Τὰ περὶ Κανδίδης.
137. Περὶ παρθένου Γελασίας.
138. Περὶ τῆς ἐν Αντινόου μωνῆς τῶν χιλίων διακοσίων ἀνδρῶν.
139. Περὶ τῶν ἐν τοῖς σπηλαίοις.
140. Περὶ Σολομώντος.
141. Τὰ περὶ Δωροθέου.
142. Τὰ περὶ Διοκλέους καὶ τὰ περὶ Κάππιτον [sic] ἀπὸ ληστῶν.
143. Περὶ τοῦ πλανηθέντος.
144. Περὶ τῆς ἁγίας Ἄμμα Ταλίδος.
145. Περὶ τῆς ὁσίας Ταῶρ.
146. Περὶ τῆς παρθένου.
147. Περὶ Μελανίου τοῦ Παιδίου.
148. Περὶ Πινιανοῦ.
149. Περὶ Παύλου Δαλματισίου.
150. Ἀλβίνα καὶ Μελανία.
151. Περὶ Παμμαχίου.
152. Περὶ Μακαρίου καὶ Κωνσταντίνου.
153. Περὶ τῆς ὑποδεξαμένης τὸν ἐπίσκοπον Ἀθανάσιον.

154. Περὶ Ἀθανασίου ἐπισκόπου.  
 155. Περὶ Ὀριγένους ἐπισκόπου.  
 155 [*sic*, repeated]. Περὶ παρθένου Κορινθίας.  
 156. Ὑπὲρ τῆς σοφρονεστάτης Πρὶ (?) ἐθριομάχησεν.  
 157. Περὶ Οὐρίνου καὶ Βοσφορίας ἐν Ἀγκύρα.  
 158. Περὶ τῶν ἐν Ἀγκύρα παρθένων Χριστοῦ.  
 159. Περὶ Μάγνας καὶ λοιπῶν.  
 160. Περὶ τοῦ ταπεινόφρονος τοῦ συμβιούντος τῷ ἐπισκόπῳ.  
     Περὶ τῆς ἐκπεσούσης καὶ μετανοήσας (for μετανοησάσης).  
     Περὶ τῆς ἐκπεσούσης θυγατρὸς τοῦ πρεσβυτέρου.  
     Περὶ τοῦ ἀναγνώστου ἐν Κεσαρίᾳ.  
     Ὡς ἐκ προσώπου ἐτέρου ὁ συγγραφεὺς διηγείτο τὰ ἑαυτοῦ ὁ αὐτὸς οὗτος.  
     Ὁ συγγραφεὺς εὐχαριστῇ τῷ θεῷ.  
 166. Πῶς<sup>1</sup> διηγείται καὶ τὸν μακάριον βίον τῶν Βραγμάνων· μνημονεῖ  
     δὲ καὶ περὶ ἐπισκόπου Μωσέως.  
     Τῶν Ἀδουλίνων.  
 167 [*sic*]. Ἐπεχείρησεν δὲ ὁ αὐτὸς οὗτος συγγραφεὺς εἰσελθεῖν εἰς τὴν  
     νῆσον.  
 168. Μανθάνει δὲ περὶ σχολαστικοῦ τινός.  
     Περὶ Ἀλεξάνδρου.  
 170. Τὰ περὶ Δανδανέως καὶ περὶ Καλάρου.  
     Καὶ Ὀνησικράτου.

To some an English translation of this Table may seem superfluous; but there are others who will prefer to have its few knots untied. The following translation is therefore added:—

1. And I met, in the first beginning of the journey, by the grace of spiritual succor, the great and inspired teacher Isidorus the presbyter, [and with him], him who is the guest-entertainer of the great church of Alexandria, the admirable Dorotheos, the Thebaid ascetic.
2. I heard concerning the most beautiful maiden Potamiaina.
3. [I met] Didymos the blessed author, who is blind in his eyes. I heard concerning Alexandraia the faithful maiden.
5. Concerning the covetous maiden [I heard] by name only. Makarios the most holy superintendent of the infirmary. Next I met two thousand persons adorned with every virtue. In the mountain of Nitria I met the holy men.

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<sup>1</sup> MS. Πὸς.

Next, again, I met five thousand other holy men.

[I met] six hundred other anchorites in the utter desert.

Orsisios (elsewhere, and in the MS. text, spelled Arsios) the great,  
and Putubastos, and Hagion, Polychronios (or, it may be,  
Hagion the aged), and Serapion, most honorable anchorites.

A monastery (*cænobrium*) in the mountain of Nitria; [where  
there are] three palms of (*i.e.* by) the church.

The house of entertainment into which they receive visitors.

The benefit of those who finish the evening prayers.

Eight presbyters leading the van, and [leading] the throng of the  
church; and [leading] the entertainer and the strangers.

The great Arsios, and others of the many holy fathers.

14. This one narrated concerning the great Pachomios.

Concerning the holy Amûn and his life-partner.

Concerning the holy Amûn and his disciple. They cross the  
river Lycos.

The author himself crosses this river with timidity.

The matters concerning Or the admirable anchorite.

The matters concerning the holy Pambo the great teacher, who  
is also the [teacher] of bishop Dioscoros and Ammonios;  
and of the brethren Eusebios and Euthymios.

The matters concerning Melania, the admirable Roman woman.  
Melanion relates how the blessed Pambo met his end.

The blessed Pambo, about to die, speaks certain things to the  
holy men Origenes and Ammonios.

Origenes the presbyter and Ammonios narrate marvellous things  
concerning the blessed Pambo.

How the blessed Pior gets beside the cell of the holy Pambo,  
and how again Pambo gets to the cell of Pior.

The matters concerning the holy Ammonios, and the three  
brethren.

Timotheos the holy bishop.

How Ammonios flees from being elected bishop.

28. How the blessed Ammonios used his body.

29. The blessed Evagrius gives his vote for the servant of God,  
Ammonios.

30. How Ammonios receives the eparch Rufinus.

31. The matters concerning Benjamin the admirable monk.

32. How the bishop Dioscorus took with him the blessed Evagrius.

33. The matters concerning Apollonius who withdrew from business.

34. The matters concerning the five thousand monks in the mountain.

35. The matters concerning the holy brethren Paisios and Esaias.
36. These examine how they shall be rid of vanities.
37. The matters concerning the holy Macarios the younger.
38. The matters concerning the most excellent Nathanael.
39. The matters respecting the great athlete of Christ, Macarios the Egyptian.
40. The matters concerning the holy Macarios the Alexandrian.
41. The matters concerning the great Pachomios the spirit-bearing man, and again concerning the death of Macarios.
42. The matters concerning the most gentle Marcus, and Paphnutios his disciple.
43. The matters concerning the most noble Moses, who [became a monk] from [*i.e.* after being one of] the robbers.
44. How the four robbers became monks.
45. How this one comes to the blessed Isidorus of Scetis.
46. The five hundred anchorites in the mountain of Pherme.
47. Matters concerning the noble Paul, who made three hundred prayers.
48. This one meets with the holy Macarios Politicos.
49. Concerning the virgin who makes seven hundred prayers.
50. Of Kronios narrating his own experiences.
51. The matters respecting the great Antonios.
52. The matters concerning Eulogios.
53. He who was injured in body.
54. Eulogios the long-suffering.
55. Antonios questions Theodoros.
56. The holy Antonios prays that the place of the righteous may be revealed to him.
57. Where the blessed Hierax and Chronios and many others narrate the matters concerning Paul.
58. The matters concerning the blessed Paul the simple.
59. Where the author himself is tempted by the demon of fornication.
60. Where the author meets the great Pachomios.  
     The matters concerning the noble athlete Stephanos.  
     The matters concerning Valens, who fell away through arrogance.  
     The matters concerning Heron, who was destroyed by lofty-mindedness.  
     Concerning Ptolemaios, who, after many toils and noble sweatings, fell away of his own motion.
65. Concerning the virgin who fell away.  
     Concerning the blessed Heliotes, virgin-lover (or, Elias the virgin

- lover. The first rendering follows the probably faulty  
accenting of the MS.).
67. Concerning Dorotheos.  
Concerning Piammûn the blessed virgin.
- 68 [*sic*]. Monasteries of about two hundred, and of three hundred  
men.  
Monasteries of three hundred souls at the city Spanos (or, Panos).  
A monastery of four hundred women.
- 73 [*sic*]. Concerning the holy virgin.  
How revelation was made to the holy Pityrûm through herself.  
Concerning the blessed John who is among the prophets.  
Where this blessed man challenges Theodoros the interpreter.  
This very one himself foretells the future to Poimen.  
Dionisios [*sic*] the bishop was dipped into the river.  
The matters respecting Poseidonios.
80. The matters concerning Hieronymus.  
How the blessed Poseidonios foretells the death of the blessed  
Paula.  
How Hieronymus puts to flight Oxyperentios through his own  
sorcery.  
And the most holy Peter, and Symeon.
- 85 [*sic*]. The matters concerning Serapion.  
How the blessed Serapion met Domnenos who was in Rome.  
Concerning the virgin who lived in peace in the desert.
88. The matters respecting Evagrios.  
How he was brought forward from the royal [house] of Isangelos.  
How the holy Gregorios made him a deacon.  
How Gregorios left Evagrios with Nectarios.  
Melanion questions the blessed Evagrios.
93. The matters concerning the holy Pior.  
Concerning Moses Lybinnos.
95. The matters respecting Ephraim.  
Concerning Paula of Rome.
97. The matters concerning Eustochia the daughter of Paula.  
Concerning Veneria.
99. Concerning Theodora.
100. The matters concerning Hosia.  
And Adolia.
- 103 [*sic*]. Concerning Basianila (or, Vasianila).
104. Concerning Asella in Rome.  
Concerning Avita.

106. Concerning Julianus.
107. Concerning Photina, virgin.
108. Concerning Adolias of Tarsus.
110. The matters concerning Innocentius.
111. The matters concerning Melana of Spanos.
112. Concerning the holy ones who were set apart; Isidorus and Posimus (or, Possinus?) and Adelphios and Paphnutios and Pambo; and Ammonios and certain others.
113. How the number was reckoned concerning Rufinus.
114. Concerning Chronios, priest, leader of two hundred monks.
115. Concerning James.
116. Concerning Paphnutios.
117. How there met him Evagrius and Albinus, servants of the Lord.
118. How the blessed Cheroimon dies.
119. Another monk digs a well and is buried in it. (This rendering is supplied *aliunde*, as the title in the Table is partly destroyed.)
120. How again another died of thirst.
121. He cites Job (or James?) for testimony.
122. Concerning Elpidios, a Cappadocian.
123. Concerning Ainesios,
124. And Eustathios, the brethren. Concerning the immortal Sisinos.
125. Concerning Gadana.
126. Concerning Elias the lover of strangers (or, entertainer of strangers).
127. Concerning Sabbax son of Nicos.
128. Abramios the Egyptian.
129. Concerning Melanias again.
130. Concerning Proïanos.
- 132 [*sic*]. Concerning Silvia.
133. Concerning Jovinus, deacon and bishop.
134. *Memorabilia* of Origenes, Gregorios, Stephanos, and concerning Evius a royal person.
135. The matters concerning Olympias.
136. The matters concerning Candida.
137. Concerning the virgin Gelasia.
138. Concerning the monastery in Antinoös of a thousand two hundred men.
139. Concerning those in the caves.
140. Concerning Solomon.
141. The matters concerning Dorotheos.

142. The matters concerning Diocles, and the matters concerning Cappitos (or, perhaps, Cappito) of the robbers.
143. Concerning him who was made to err.
144. Concerning the holy Amma Talis.
145. Concerning the holy Taor.
146. Concerning the virgin.
147. Concerning Melanias the son of Paidios.
148. Concerning Pinianos.
149. Concerning Paulus Dalmatisius.
150. Albina and Melania.
151. Concerning Pammachias.
152. Concerning Macarios and Constantine.
153. Concerning her who received the bishop Athanasios.
154. Concerning Athanasios, bishop.
155. Concerning Origenes, bishop.
- 155 [*sic*]. Concerning the virgin Corinthia (or, from Corinth).
156. In behalf of the most prudent Pri she fought with wild beasts.
157. Concerning Virinus and Bosphoria, in Ancyra.
158. Concerning the virgins of Christ in Ancyra.
159. Concerning Magna and the rest.
160. Concerning the humble-minded (or Tapeinophron), the life-partner of the bishop.  
     Concerning her who fell away and repented.  
     Concerning the presbyter's daughter that fell away.  
     Concerning the reader in Cesarea.  
     How this same author himself had his own affairs narrated by another person.  
     The author thanks God.
166. How he narrates also the blessed life of the Bragmanoi; and he also makes mention concerning the bishop Moses.  
     Of the Adulinoi.
- 167 [*sic*]. And this same author himself attempted to enter the island.
168. And he learns concerning a certain scholastic.  
     Concerning Alexander.
170. The matters concerning Dandaneus, and concerning Calaros.  
     And of Onesicratos.

Before proceeding to a comparison of this table of contents with the text of the *Historia* and with the text in Migne, Vol. 34, it is as well to remark that the two letters, which follow the *Proëmium* in



Migne, follow immediately the Table in the manuscript. But in the manuscript the first has no title, and the second has the title which in Migne is given to the first, as follows: Ἀντίγραφον ἐπιστολῆς γραφῆς Λαύσω πρεποσίτῳ Παλλαδίου ἐπισκόπου. (It is this title, and the address to Lausus in the body of the letters, which gives the name "Historia Lausiaca" to the composition. It narrates a journey of Palladius to the churches and monasteries of Egypt, and was written about A.D. 320.)

In comparing the contents with the text of the manuscript and with that of Migne, it is most convenient to take the *text of the manuscript* as the basis, and note the coincidences of the Table and of the chapters in Migne in the order thus obtained. Since those who desire to search the matter to the bottom will necessarily refer to Migne, I may be spared the necessity of a load of further learned references, except where they may be of special pertinence.

In the following summary, T stands for text of the manuscript, M for Migne, and C for Table of Contents in the manuscript. The numbers given with T and C are those of the manuscript itself; those in brackets are now wanting in the manuscript, and, owing to the slips in the scribe's enumeration, cannot be thoroughly or perfectly restored. The comparison begins *after* the two letters above mentioned.

- Fol. 6. *a.*] T 1 = M 1 (except part of last sentence).  
 Fol. 6. *b.*] T 2 = M 2 (with part of last sentence of 1).  
           C 1 = T 1, 2 = M 1, 2.  
 Fol. 7. *b.*] T 3 = M 3 (with a little of 4) = C 2.  
 Fol. 8. *a.*] T [4] = M 4 (in part) = C 3.  
           T 5 = M 5 = C [4].  
 Fol. 8. *b.*] T 6 = M 6 (first paragraph only) = C 5.  
 Fol. 9. *a.*] T [7] = M 6 (remaining paragraphs) = C [6].  
 Fol. 10. *a.*] T 8-18 = M 7 = C from [6] to and including the item numbered 14; but as there are 11 of them, the numbers cannot well be supplied. The several items of C, however, keep the same order and tally with the numbered paragraphs of T.  
 Fol. 10. *b.*] T 19-21 = M 8 = C [15]-[17]. But T omits 2d and 3d paragraphs of M, and T 20 differs considerably from corresponding passage of M.  
 Fol. 11. *b.*] T 22 = M 9 (but omits all but the 1st sentence and the last paragraph of M) = C [18].  
           T 23-27 = M 10 = C [19]-[23].

- Fol. 12. *b.*] T 28 = M 11 = C [24], [25].  
                   T 29-34 = M 12 = C [27], [26], 28-30 (in this order).
- Fol. 13. *b.*] T 35, 36 = M 13 = C 31, 32.
- Fol. 14. *a.*] T 37, 38 = M 14 = C 33, 34.  
                   T 39, 40 = M 15, 16 (but differently divided) = C 35, 36.
- Fol. 15. *a.*] T 41 = M 17 = C 37.
- Fol. 15. *b.*] T 42 = M 18 = C 38.
- Fol. 16. *b.*] T 43-45 = M 19, 20 = C 39, 40, 41. (Here there is much transposition and difference. T 43 goes with M to end of col. 1049, then T 44 goes on with col. 1050, through 1st paragraph, then continues with 2d par. of col. 1051 to end of 2d par. of col. 1057, and then inserts 2d par. of col. 1059, with which T 44 ends. T 45 then begins with 3d par. of col. 1057, continues to the end of 1st par. of col. 1059, resumes with last par. of col. 1059, continues to end of 1st par. of col. 1060, then omits all until the last par. of cap. 20 in col. 1065.)
- Fol. 22. *b.*] T 46 = M 21 = C 42 (1st portion).
- Fol. 23. *a.*] T 46 [*sic*, repeated] = C 42 (2d portion), = *Acta Macariorum Egyptii et Alexandrini*, Migne, vol. 34, col. 197, 3d par. to its end in col. 200.
- Fol. 23. *b.*] T [47]-50 = M 22 (with one or two sentences in 23) = C 43-46. (In C 45 and 46 both apply to T 50; and T 49 appears to be covered by C 44. Also T 50 has a paragraph with rubricated initial, marking the place where C 46 begins particularly to apply.)
- Fol. 25. *b.*] T 51, 52 = M 23 (except two sentences at beginning) = C 47, 48.  
                   T 53 = M 24 (but omits some matter at the end) = C 49.  
                   T 54, 55 = M 25 (and 26 in part) = C 50, 51. (T marks with an uncial the place where M 26 begins.)
- Fol. 26. *a.*] T 56-59 = M 26 (but includes more) = C 52-55 (but in C 55 Θεόδωρον is an error for Μακάριον).
- Fol. 28. *a.*] T 60 = M 27 (omitting 1st clause) = C 56.  
                   T 61, 62 = M 28 (in parts) = C 57, 58.
- Fol. 30. *a.*] T 63, 64 = M 39 = C 59, 60.
- Fol. 31. *a.*] T 65 = M 30 = C [61].
- Fol. 31. *b.*] T [66] = M 31 = C [62].
- Fol. 32. *b.*] T 67 = M 32 = C [63].

- Fol. 33. *a.*] T 68 = M 33 = C [64].  
 Fol. 33. *b.*] T 69 = M 34 = C 65.  
 Fol. 34. *a.*] T 70 = M 35 = C [66].  
 Fol. 34. *b.*] T 71 = M 36 = C 67.  
 Fol. 35. *a.*] T 72 = M 37 = C [68].  
 Fol. 35. *b.*] T 73 = M 38 (with 6½ lines of 39) = C 68 [*sic*],  
 [69 *a.*]. (In C, 68 should have been written 69; and [69] should  
 have been written 70, and then divided into two items, 70 and  
 71. I designate them here as [69. *a.*] and [69. *b.*].)  
 Fol. 36. *b.*] T 74, 75 = M 39 (to end of last par. but one, and  
 omitting 6½ lines at beginning) = C [69. *b.*], [70].  
     T 76 = M 39 (last paragraph), 40 = C [71 or 72]  
 (there is here a slip in numbering).  
 Fol. 37. *a.*] T [77] = M 41 = C 73.  
 Fol. 37. *b.*] T [78] = M 42 = C [74].  
 Fol. 38. *a.*] T 79 = M 43-46 (with variations and transposi-  
 tions) = C [75], [76].

Here the coincidence of T and C ceases, except a trifling coinci-  
 dence much farther on. Here also the numbering of the chapters in  
 T ceases. The rest of this comparison therefore will omit C.

- Fol. 43. *b.*] T [80] = M 48.  
 Fol. 44. *a.*] T [81] = M 49.  
     T [82] = Migne, vol. 65, col. 445, 448, in *Appendix*  
     *ad Palladium*.  
 Fol. 44. *b.*] T [83] = M 50.  
 Fol. 44. *b.*] T [84] = M 51.  
 Fol. 45. *a.*] T [85] = M 52.  
 Fol. 50. *b.*] T [86] = M 53.  
 Fol. 51. *b.*] T [87] = M 54 (in part).  
 Fol. 52. *a.*] T [88] = Migne, vol. 65, col. 448 (with additions),  
 in *Appendix ad Palladium*.  
     T [89] = Migne, vol. 65, col. 448 sq. (but a differ-  
 ent recension), in *Appendix ad Palladium*.  
 Fol. 54. *a.*] T [90] = M 54 (latter part).  
 Fol. 55. *a.*] T [91] = M 55, 57, 58. (T [91] has in its title that  
 of M 56, but in the text omits it. The titles of these chapters  
 in M 56-58, beginning with *περὶ καὶ*, show that they should all  
 really be included in one.)  
 Fol. 55. *b.*] T [92] = M 59.

- Fol. 56. *b.*] T [93] = M 60.  
 Fol. 57. *a.*] T [94] = M 61.  
 Fol. 57. *b.*] T [95] = M 62-65.  
 Fol. 59. *b.*] T [96] = M 74.  
 Fol. 60. *a.*] T [97] = M 75.  
                   T [98] = M 71.  
 Fol. 60. *b.*] T [99] = M 76.  
                   T [100] = M 66, 67.  
 Fol. 61. *b.*] T [101] = M 68.  
                   T [102] = M 69.  
 Fol. 62. *a.*] T [103] = M 70.  
 Fol. 62. *b.*] T [104] = Migne, vol. 65, col. 456, in *Appendix ad Palladium*.  
                   T [105] = Migne, vol. 65, col. 456, in *Appendix ad Palladium*.  
                   T [106] is merely a preface of  $4\frac{1}{2}$  lines, not found in Migne.  
                   T [107] = M, portions of 19, 20, with some alterations and transpositions.  
 Fol. 64. *a.*] T [108] = M 8, in a different recension.  
 Fol. 64. *b.*] T [109] = M, portions of 19, 20, in a different recension, and more like the Latin version.  
                   T [110] = M, portions of 28, in a different recension.  
 Fol. 65. *b.*] T [111] = M, portions of 72.  
                   T [112] for  $3\frac{1}{3}$  lines = M 73, in part; but the rest of T [112] = M 150, beginning with 2d paragraph of col. 1252, but with many variants. On fol. 66. *a.* of MS. begins the record of days in M, col. 1257, and in the MS. these days are numbered in the margin.

From the above it will be seen that the *Historia* in the manuscript includes about 76 of the 150 chapters of Migne, with a small amount of virtual repetition, which comes, apparently, from MSS. of a recension different from its own first portion or from that in Migne. Also, that it includes other matter, most of which in Migne is gathered in the *Appendix ad Palladium*. It also appears that the Table of Contents keeps pace with the text of the *Historia* in the manuscript as far as the 58th chapter of Migne's text, and then deserts both, at least as far as the 76th chapter of Migne. The last one or two items in the Table, not noticed in this comparison, may be taken as referring to T [112], but the reference seems to be accidental as well as

inevitable, since it necessarily would apply only to the close of the *Historia*.

It remains to compare the rest of the Table of Contents with the chapters in Migne, and see what sort of a recension the Table represents. The reference of the items [76]–[78] in the Table are uncertain, but the following may be relied upon : —

TABLE.	MIGNE.	TABLE.	MIGNE.	TABLE.	MIGNE.	TABLE.	MIGNE.
[79]	= 77	103	= 131	122	= 106	144	= 137
80	= 78	104	= 132	123	= 107	145	= 138
[81]	= 79	[105]	= 133	124	= 108, 109	146	= 139
[82]	= 80	106	= 102	125	= 110	148	= 121
[83, or 84?]	= 81	107	= 132	126	= 111	150	= 120
85	= 82	108	= 104	127	= 112	151	= 122
[87]	= 85	109	= 103	128	= 105	152	= 123
88–[92]	= 86	110	= 113	129	= 119	153, 154	= 136
93	= 87	111, 112	= 117	132	= 142	155	= 148
[94]	= 88	113	= 118	133, 134	= 143	158, 159	= 135
95	= 101	114	= 89	135	= 144	[161]	= 140
[96]	= 125	115	= 90	136	= 145	[162]	= 141
97	= 126	116, 117	= 91	137	= 146	[163]	= 142
[98]	= 127	118	= 92	138, 139, 140	= 96	[165]	= 150
99	= 128	119	= 93	141	= 97	(latter part).	
100	= 129	120	= 94	142	= 98, 99	[166]	(latter
101	= 130	[120 <i>α.</i> ], 121	= 95	143	= 100	part) = 130(?)	

From this tabular statement, coupled with the foregoing, it is plain that the Table of Contents represents an ordinary recension, yet probably different from that in Migne, as its order of arrangement is different. The titles in the Table not herein accounted for are Nos. 147, 149, 155 (two titles bear this number, of which one is identified, and the other is an error), 156, 157, 158, 160, 164, 166 (first portion), 167, 168, 169, 170. It would be easy to fit paragraphs to them from the matter outside the printed recensions of the *Historia*, but such a procedure would produce no trustworthy results.

As a check against possible error in the use of this paper (to say nothing of slips it may contain itself), it may be well to state that in the comparison above given with Migne, the titles of the chapters in the text of the manuscript will usually give a sufficient clew to the proper place in Migne, but if that does not, the first few lines of the chapter will serve the purpose. However, the chapter T [107] (with the three following ones) contains a number of matters so different from those in Migne that reference will probably best be sought

in the Paris MS. mentioned in the "Monitum" (Migne, vol. 65, coll. 439-442), taken from Cotelerius, *Ecccl. Græc. Monum.*, iii. 171.

In that chapter, T [107], the story of the visit of Macarius to the Paradise of Jannes and Jambres is quite different from that which I have found elsewhere, and I therefore give here a translation. It is the second of the narratives which Palladius gives as those related to him by the holy fathers in Scetis, Nitria, and the Thebaid, concerning the life of Macarius, the disciple of Antonius. It reads as follows:—

"And on another occasion, he besought God, with fasting and prayer, that the Paradise might be shown to him, which Jannes and Jambres planted in the desert of Egypt, when they desired an anti-type of the true Paradise. Then, as he was wandering about, and had continued without food for three weeks, and had nearly lost heart and life, an angel set him at the place. But there were demons guarding the entrance of the Paradise, and they would not suffer him to go in. And the place was exceedingly large, and extended to a vast distance. But when, having prayed, he made bold to enter, he found holy men within, who also themselves had entered in thither after the same manner, and had already spent a considerable time there. And praying, they saluted each other, rejoicing greatly in each other's company. And they washed his feet, and set before him the fruit of the Paradise; and when he had partaken he gave thanks to the Lord, admiring the fruits, which were great, and of all manner of diverse sorts. Then they said one to another, that it were good for all monks to be here. And there were there, he says, three fountains in the midst of the Paradise, gushing up great out of the abyss, and giving drink to the Paradise; and very great trees that bore abundant fruit, bringing forth every kind of summer fruit for those under the heavens. Macarius begged that he might go forth into the world, and bring back the monks with him; but the holy men said to him, that it was not possible for him to do this, for the desert was vast, and set by order, and that demons caused the monks to wander throughout the whole desert, and destroyed them; so that many others, also, who had desired to enter, were destroyed. And Macarius could not endure to remain there, but said that he must bring them in thither, in order that they may be refreshed with its delights. Accordingly he set out for the world, bearing certain of the fruits for evidence. And he gathered a large number of palm branches, and carried them, putting them down for way-marks through the desert, in order that he might not miss the way by which he came. But becoming drowsy, and taking a nap in the desert, he found all the

palm branches laid at his head, they having been gathered up by the demons. To whom he said, as he rose up, 'Ye cannot hinder us from entering into the Paradise.' And as he came into the world he showed the fruits to the monks, and urged them to enter into the Paradise. But many of the fathers gathered together to him, and said, 'Has Paradise come to be the destruction of our souls? For we ourselves shall obtain refreshment now, receiving our good things upon the earth; but what reward shall we have hereafter, when we come to God?' And they persuaded him not to enter therein."

The next division of the manuscript, containing the "Life of the Abbot Paul of the Thebaid," "Concerning Taxeotes," and "Concerning Philentolus the son of Olympias," I do not find in any printed volumes easily accessible to me; but it is not unlikely that they may be found in the *Ecccl. Græc. Monumenta* of Cotelerius. The Life of Paul the Theban (or, of the Thebaid) begins at the middle of fol. 66. *b.*, and ends a little after the middle of fol. 70. *a.* The next chapter, Concerning Taxeotes (Περὶ Ταξεώτου), follows in the next line after the end of the preceding, and ends about one-third the way down the page, fol. 71. *b.* The next chapter, Περὶ Φιλεντόλου Ὀλυμπίου begins in the next line, and ends near the bottom of the next page, fol. 72. *a.*

The next division of the manuscript, the *Apophthegmata* or *Gerontika*, entitled *Διηγήματα καὶ Νουθεσίας Ὁσίων Πατέρων περὶ Κατανύξεως*, begins at the top of fol. 72. *b.*, and ends about one-third down the page on fol. 94. *a.* The length of the several articles varies — from several pages to less than a line. Usually, but not always, the articles commence with more or less elaborate rubricated initials. The longer articles are usually separated in paragraphs by themselves; the shorter do not break the continuity of the line, except by the introduction of the initial.

Since the collections of *Gerontika* vary so much, I have not thought it worth while to try to identify in print all the separate articles, nor am I able to say whether it is possible to do so. The articles usually commence with εἶπεν γέρων, διηγῆσατο ἡμῖν, παρεβόλομεν, εἶπεν ὁ ἀββᾶς (followed by the name), εἶπεν ὁ ἀδελφός, ἔλεγον οἱ πατέρες, or some other kindred introductory phrase. (Of course the εἶπεν γέρων gave the name *Gerontika*, and other equivalent phrases — Γεροντικά, Βιβλίον γεροντικόν, Βίβλος γεροντική — to such collections.) I give below a list of such articles as I have identified — almost by accident — while searching for other matters. As the articles are not numbered, I identify them only by the place at which

they occur in the manuscript. Where there are several articles identified on the same page, the places given in Migne belong to such articles severally in the order of occurrence given. Besides the identifications here given, others, not here noticed, may be found (at least approximately), in the *Pratum Spirituale* of Joannes Moschus, Migne, vol. 87, part 3. I have not searched it to see whether more might not be identified. The number of articles in this collection of *Gerontika* is about one hundred. The following is the list of identifications; but it is to be observed that this section, like the rest of the manuscript, has many various readings, and that it sometimes attributes a "saying" to a different father from the one who has credit for it in Migne. Twenty-one articles at the beginning I have not identified.

- Fol. 81. *b.*] *Apophthegmata* in Migne, vol. 65, col. 77, No. 7; col. 117, No. 30; col. 141, Nos. 8, 12.  
 Fol. 82. *a.*] Migne, vol. 65, col. 156, No. 4; col. 165, No. 7.  
 Fol. 82. *b.*] M., vol. 65, col. 165, Nos. 9, 11; col. 171, No. 5; col. 177, No. 8; col. 184, 185, No. 7; col. 189, No. 12.  
 Fol. 83. *a.*] M., vol. 65, col. 192, No. 21; col. 197 (no number); col. 201, No. 2; col. 204, No. 6; col. 229, No. 8; col. 232, No. 10.  
 Fol. 83. *b.*] M., vol. 65, col. 232, No. 12; col. 281, No. 41; col. 284, No. 6; col. 289, Nos. 1, 2; col. 293, No. 11; col. 300, No. 1; col. 325, No. 12.  
 Fol. 84. *a.*] M., vol. 65, col. 325, No. 13; col. 329, No. 27; col. 333, No. 49; col. 336, No. 57; col. 345, No. 99; col. 353, No. 119; col. 361, No. 168; col. 368, No. 1; col. 372, No. 13.  
 Fol. 84. *b.*] M., vol. 65, col. 376, No. 2 (as far as 4th line in D); col. 380, No. 5 (but more extensive); col. 396, No. 13.  
 Fol. 85. *a.*] M., vol. 65, col. 405, No. 43; col. 412, No. 11 (MS. lacks the reply of Silvanus); col. 428, No. 7.

Then follow nearly thirty articles that I have not identified; and

- Fol. 90. *a.*] M., vol. 65, col. 440, No. 9 (attributed by MS. to Stephanus; in Migne, to Or.); col. 313 (Xanthias).

Then about fifteen not identified; and

- Fol. 91. *b.*] M., vol. 34, col. 233 (in *Macarii Apophthegmata*).



Then about a dozen not identified. The last twelve, being the sayings of twelve different fathers (ὁ πρῶτος ὁ καὶ πρῆσβύτερος αὐτῶν, ὁ δεύτερος, ὁ τρίτος, κ.τ.λ.), are numbered in the margin, from 1 to 12. I find matter very nearly resembling these in Migne, but none quite identical; and the same remark will apply to many others of those noted above as not identified. At the end of the sayings of these twelve anchorites is written the sentence: ταῦτα τῶν σοφῶν καὶ πνευματικῶν πατέρων τὰ ἀποφθέγματα· γένοιτο [sic] δὲ καὶ ἡμᾶς μνήμης ἀξίαν πολιτείαν ἐνδείξασθαι, ἵνα γενόμενοι ἄμεμπτοι εὐχαριστήσομεν τῷ δεσπότῃ ἡμῶν Χριστῷ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

In many of the *Apophthegmata*, and in the narratives preceding, the *discursus* or *oratio* sounds as if it were a continuation of the narrative of Palladius, or of some other traveller among the monks of Egypt. The same is also true of the following section, which begins (fol. 94. a.) with a narrative entitled Περὶ ἀββᾶ Μακαρίου Πολιτικοῦ, and continues with another collection of about forty *Apophthegmata*. The whole may be viewed as a collection of the sayings of Macarius Politicus, having others interspersed, but all of them conveniently bearing his name. The narratives are generally longer than those of the preceding collection. Many of them are temptingly like sundry articles in Migne, but still not identical. The substantial identifications are the following:—

- Fol. 95. b.] M., vol. 34, col. 209, 3 to col. 216, end.  
 (Fol. 101. b.] M., vol. 65, col. 400, 401, may be compared with profit, but it is not identical.)  
 Fol. 104. a.] (Macarius.) M., vol. 34, col. 208, 209, in *De Sancto Macario Historia* (e cod. Vindob. edita).

This second collection ends on fol. 106. b.

Next, on fol. 106. b., begins the treatise: Τοῦ ἐν ἁγίοις πατράσι ἡμῶν Ἀθανασίου πατριάρχου Ἀλεξανδρείας Σύγγραμμα Διδασκαλίας εἰς πάντας τοὺς μονάζοντας καὶ εἰς πάντα εὐσεβῆ Χριστιανόν. It is found in Migne, vol. 28 (Part 4 of the volumes of the writings of Athanasius), col. 835, 836. This treatise, with others in Migne there collected, were considered as of doubtful genuineness by the old editors; but whether they are spurious or not is a question for the special critics. The printed editions have the word σύνταγμα instead of σύγγραμμα in the title. When I first began to examine this manuscript I noticed its coincidences with the Διδαχὴ τῶν Δώδεκα Ἀποστόλων, and then the others in the other writings grouped in the same volume of

Migne as attributed to Athanasius ; but Prof. Orris of Princeton independently made the same discovery in Migne, and anticipated me in publishing that part of the matter. In this manuscript (I have not Migne at hand while writing, and so omit comparisons) the first passage from the Teaching is introduced as a *quotation*. Beginning with some remarks on the life of faith and works to be followed by the monk, it proceeds : τῆς οὖν ὀρθῆς ταύτης πιστέως ἀξιόν σε αὐτὸν εὐτρέπιζε, προβεβλημένος, ἀγαπητέ, ταῦτα φυλάττειν ἀγονίζοντα μετὰ τοῦ· Κύριον τὸν θεόν σου ἀγαπήσεις ἐξ ὅλης καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ τὸν πλησίον σου ὡς σεαυτόν· οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ πορνεύσεις, οὐ παιδοφθορήσεις, οὐ φαρμακεύσεις, οὐ διχαστατήσεις· ἀπέχου πικτοῦ καὶ εἰδωλοθύτου καὶ αἵματος (the last clause I add to show the setting and style of the quotation). Then, after a comment on these, the *προφανῇ ἀμαρτήματα*, and a little on the temptations of being near women : φυλάττεσθαι τε μὴ εἶναι δίλογον, μὴ δίγνωμον, μὴ ψεύτην, μὴ κατάλαλον, μὴ ἀκαίροπερίσπαστον, with other good precepts ; among them some against swearing, ending with μήτε ἕτερον τινα ὄρκον, καθὼς εἶπεν τὸ εὐαγγέλιον. A little farther on : ἑορταῖς ἐθνῶν μὴ συγκοινωνεῖν· σάββατον μὴ φυλάττειν· μὴ μαγεῖν· μὴ φαρμακεῖν· μήτε ἄλλον σοι ταῦτα πράττειν· ἐπὶ νόσῳ ἢ πάθους ἀλγήμασι μὴ ἀπέρχεσθαι πρὸς ἐπάοιδον, μήτε φυλακτήριον αὐτῷ περιτίθεναι, μήτε περικαθαίρειν, μήτε μῆν [*sic*] ταῦτά σοι ποιεῖν. Further on, after directions not to transgress fasting regulations, to keep pentecost and the holy week of passover : λύε τὴν νήστειαν ἐπὶ ἀδελφὸς πρὸς σε ἐπεδήμησεν· νήστειαν δὲ οὐ τὴν τεταγμένην, τετράδας καὶ τὴν παρασκευὴν, καὶ τὴν τεσσαζακοστὴν καὶ τοῦ πάθους· ἀλλὰ τὴν ἀπὸ ἰδίας προαιρέσεως, τουτέστι τὴν (written *τουτέστιν*) δευτέρας καὶ τρίτης καὶ πέμπτης· σαββάτου καὶ κυριακῆς μὴ νηστεύσης, κ.τ.λ. ; warning against being puffed up by voluntary fasting, and against the errors of the Marcionites. Then follow other slight coincidences, but nothing that can be called certain allusions, unless it be such as this : γίνου ταπεινὸς καὶ ἡσύχιος, τρέμων διαπαντὸς τὰ λόγια κυρίου. But it is not my purpose to discuss these matters. The *σύγγραμμα* ends on fol. 109. *a.*, nearly half-way down the page.

On fol. 109. *a.* commences the treatise entitled Τὰ τῶν Προφῆτων ὀνόματα, καὶ πόθεν ἦσαν καὶ ποῦ κεῖνται. It ends on fol. 113. *b.*, about two-thirds down the page. It is of a character and length intermediate between the two printed recensions, one of which is to be seen in Migne, vol. 43, col. 415–418, taken from two Coislin MSS. of the tenth century (published originally by Petavius, and from him reprinted in Migne) ; and the other, Migne, vol. 43, col. 393, sq., published first by Tischendorf, in his *Anecdota Sacra et Profana*. This

recension in the Philadelphia manuscript is so different as to deserve publication entire. The section on Jeremiah helps to solve some of the knots of both recensions. The order of the prophets in this treatise is Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, Zechariah the father of John the Baptist, Elijah the Tishbite, Elisha, Selom and Eli, and Nathan. Micah is omitted. Selom, in this manuscript, is certainly Samuel, though it seems to confuse him with Ahijah the Selonite, who prophesied to Jeroboam respecting the rending of Solomon's kingdom; but in the other recensions I believe the name refers to the latter only. Each section was intended to be provided with its ornamental red initial; but in some cases, as Jeremiah, Malachi, Elisha, the illuminator omitted it by oversight, and the first letter of the name was not written. This chapter of the manuscript contains no note in itself respecting its attributed authorship; but see Migne, at the places last cited. (The text follows this article.)

On fol. 113. *b.* begins the treatise on the seventy disciples. Its rubricated title reads: *Σύγγραμμα ἐκκλησιαστικὸν περὶ τῶν ὁ μαθητῶν τοῦ Κυρίου Δωροθέου ἐπισκόπου Τύρου, ἀρχαίου ἀνδρὸς πνευματοφόρου, καὶ μάρτυρος γεγονότος ἐν τῷ καιρῷ Λυκινίου καὶ Κωνσταντίνου τῶν βασιλέων. Περὶ τῶν ἐβδομήκοντα μαθητῶν.* Its opening paragraph states that this praiseworthy man, just mentioned, also left *συγγράμματα* in Latin and Greek and Hebrew, since he was skilled in both tongues, and he became also *πολύστον δι' εὐφύαν*; and after the death of Diocletian and Licinius he took again his own ecclesiastical district (his persecution and semi-banishment are elsewhere related), and continued to guide the church in Tyre until the time of the tyrant Julian. Then, because of the secret annoyances of Julian's officials, he took his abode at Odysopolis, where he was again annoyed and persecuted, and put to death by torment. He left his *συγγράμματα*, among which is this treatise on the seventy. This is almost the same, though transposing some of the paragraphs, with that given in Migne, vol. 92, col. 1060–1065, where it is attributed to Procopius, bishop of Tyre, for reasons seen by reading this and the connected treatises. The compiler does not give his own name in the manuscript. It is, however, a better text than that of Migne, and sets right several of of the latter's blunders. One remarkable case is that where the manuscript has *Βαρνάβας*, as required by the connection, but Migne, most absurdly, *Βαρῆραββᾶς*. The manuscript naturally has its slips too. Urbanus, for instance, is written Purbanus. Such differences occur as this: in Migne, Sosipater is said to have been bishop of Iconium;

by the manuscript, bishop of Jerusalem. This treatise ends on fol. 115. *b*.

The next treatise, on the persecutions and deaths of the seventy, with other matters, and on the (Twelve) Apostles, begins on fol. 115. *b*., and ends with fol. 118. *b*. Its opening paragraph, giving its source as the *συγγράμματα* of the same Dorotheus, has been already quoted. At the end of the first part occurs an account of its compilation in Latin by Dorotheus, of the author's revision and extracting this narrative, and of the vouching for the correctness of Dorotheus' narrative by John, bishop of Rome, who came to Constantinople. This author, who compiled the narrative from the literary remains of Dorotheus, was doubtless the so-called Procopius to whom these writings are elsewhere attributed. In the manuscript he does not give his own name. The treatise on the Twelve Apostles, in this section of the manuscript, is likewise, in a passage towards the end, said to be taken from the same *συγγράμματα* of Dorotheus. In Migne, this treatise occurs in vol. 92, col. 1065 (beginning with last paragraph) —1073. Thus these last two treatises reverse the order of Migne.

The last treatise in the manuscript, on Mary of Egypt, calls for no remark additional to that above given, except to say that, with the exception of various readings, it is the same with that found in Migne, vol. 87, col. 3697, but breaks off in col. 3724. The date of this composition, if its reputed authorship is the real one, is A.D. 629–638.

It is scarcely necessary to add that the manuscript is as well worth collating as the matter which it contains is worth printing; and the rewards of collation would not be inappreciable to the lexicographer.

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Τὰ τῶν Προφῆτων Ὄνόματα, καὶ πόθεν ἦσαν, καὶ ποῦ  
κεῖνται.

Ἡσαίας ὁ προφήτης ἦν ἀπὸ Ἰσραὴλ· θνήσκει δὲ ὑπὸ  
Μανασσῇ πρισθεὶς εἰς δύο, καὶ ἐτέθη ὑποκάτω δρυός, ῥωγὴν  
ἐχόμενα<sup>1</sup> τῆς διαβάσεως τῶν ὑδάτων ὧν ἐπώλεσεν Ἐζεκίας ὁ  
βασιλεὺς χώσας αὐτά. Καὶ ὁ Θεὸς τοῦ Σιλωὰμ τὸ σημεῖον  
ἐποίησεν διὰ τὸν προφήτην· ὅτι πρὸ τοῦ θανεῖν ὀλιγορήσας,<sup>2</sup>  
ἠὔξατο πινεῖν ὕδωρ, καὶ εὐθέως ἀπεστάλη αὐτῷ ἐξ αὐτῶν. Διὰ

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<sup>1</sup> MS. ἐχόμενα.

<sup>2</sup> MS. ὀλιγορήσας.

τοῦτο ἐκλήθη Σιλωάμ, ὃ ἐρμηνεύεται ἀπεσταλμένος. Καὶ ἐπὶ τῷ Ἐζεκίᾳ πρὸ τοῦ ποιῆσαι τοὺς λάκκους καὶ τὰς κολυμβήθρας ἐπὶ εὐχῇ τοῦ Ἡσαίου, μικρὸν ὕδωρ ἐξεληλύθεν, ὅτι ἦν ὁ λαὸς ἐν συγκλεισμῷ ἀλλοφύλων· καὶ ἵνα μὴ διαφθαρεῖ ἡ πόλις ὡς μὴ ἔχουσα ὕδωρ — ἡρώτων γὰρ οἱ πολέμιοι πόθεν πίνωσιν, καὶ ἐχαράκωσαν τὴν πόλιν, καὶ παρὰ ἐκαθέζοντο τοῦ Σιλωάμ. Ὅταν οὖν ἤρχετο Ἡσαίας, ἄφνω ἐξήρχετο καὶ τὸ ὕδωρ· ἐὰν δὲ οἱ ἀλλόφυλοι ἦλθον, οὐκ ἐξήρχετο τὸ ὕδωρ. Διὸ ἕως σήμερον αἰφνιδίως<sup>1</sup> ἐξέρχεται κατὰ τὴν ὥραν ἣν ἤρχετο ὁ Ἡσαίας τότε σὺν τοῖς Ἰουδαίοις, ἵνα δειχθῇ τὸ μυστήριον. καὶ ἐπειδὴ διὰ τοῦ Ἡσαίου τοῦτο γέγονεν, μνήμης χάριν καὶ ὁ λαὸς πλησίον αὐτὸν τοῦ Σιλωάμ ἐπιμελῶς ἔθαψεν ἐνδόξως, ὅπως διὰ τῶν εὐχῶν αὐτοῦ ἔχωσιν ὡσαύτως τὴν ἀπόλαυσιν τοῦ ὕδατος· ὅτι χρησμός ἐδόθη αὐτοῖς περὶ αὐτοῦ. Ἔστιν δὲ ὁ τάφος ἐχόμενα τῆς ὁδοῦ τοῦ τάφου τῶν βασιλέων, ὁπισθεν τοῦ τάφου τῶν ἱερέων ἐπὶ τὸ μέρος τὸ πρὸς νότον. Σολομῶν γὰρ ἐποίησεν τοὺς τάφους τοῦ Δαβίδ, διαγράψαντος κατὰ ἀνατολὰς τῆς Σιών, ἣτις ἔχει εἴσοδον ἀπὸ Γαβαὼν μήκοθεν τῆς πόλεως στάδια εἴκοσι· καὶ ἐποίησεν σκολιὰν σύνθετον ἀνυπομόνηνον, καὶ ἔστιν ἕως τῆς<sup>2</sup> σήμερον τοῖς πολλοῖς ἀγνοούμενον τῶν ἱερέων καὶ ὅλου τοῦ λαοῦ. Ἐκεῖ εἶχεν ὁ βασιλεὺς τὸ χρυσίον τὸ ἐξ Αἰθιοπίας καὶ τὰ ἀρώματα. Καὶ ἐπειδὴ<sup>3</sup> Ἐζεκίας ἔδειξεν τὸ μυστήριον Δαβίδ καὶ Σολομῶνος τοῖς ἔθνεσι τοῖς Βαβυλωνίοις, καὶ ἐμίαιναν ὁσά τῶν πατέρων αὐτοῦ, διὰ τοῦτο ὁ Θεὸς ἐπηράσατο εἰς δουλείαν ἔσεσθαι τὸ σπέρμα αὐτοῦ τοῖς ἐχθροῖς αὐτοῦ, καὶ ἄκαρπον αὐτὸν ἐποίησεν ὁ Θεὸς, ἀπὸ τῆς ἡμέρας ἐκείνης καὶ ἐπέκεινα.

Ἰερεμίας ἦν ἐξ Ἀναθώθ· καὶ ἐν Τάφναις τοῖς Αἰγύπτου λίθοις βληθεὶς ὑπὸ τοῦ λαοῦ ἀποθνήσκει· κεῖται δὲ ἐν τόπῳ τῆς Κήσεως Φαραῶ, ὅτι οἱ Αἰγύπτιοι ἐδόξασαν αὐτὸν εὐεργετηθέντες δι' αὐτοῦ. Ἡὔξατο, καὶ αἱ ὀλοθρεύουσαι<sup>4</sup> αὐτοὺς ἀσπίδες ἀπέθανον, καὶ τῶν ὑδάτων αἱ θήρες οὐς καλοῦσιν μὲν Αἰγύπτιοι ἐφῶθ, Ἕλληνες δὲ κροκοδίλους<sup>5</sup>. καὶ ὅσοι εἰσιν πιστοὶ Θεῷ, ἕως σήμερον εὐχονται ἐν τῷ τόπῳ ἐκείνῳ, καὶ λαμβάνοντες τοῦ χορὸς τοῦ τόπου δῆγματα ἀπίστων<sup>6</sup> θεραπεύουσιν. Ἡμεῖς δὲ ἠκούσαμεν ἐκ τῶν παίδων Ἀντιγόνου καὶ

<sup>1</sup> MS. αἰφνιδίως.<sup>2</sup> MS. τῇ.<sup>3</sup> MS. ἐπιδεῖ.<sup>4</sup> MS. ὀλοθρέβουσαι.<sup>5</sup> MS. κροκοδήλους.<sup>6</sup> Is this a slip for ἀσπίδων?

Πτολεμαίου, ἀνδρῶν γερόντων,<sup>1</sup> ὅτι Ἀλέξανδρος ὁ Μακεδὼν ἐπιστὰς τοῦ τόπου τοῦ προφήτου, καὶ ἐπιγνοὺς τὰ εἰς αὐτὸν μυστήρια, εἰς Ἀλεξανδρείαν μετέστησεν αὐτοῦ τὰ λείψανα, περιθεὶς αὐτὰ ἐνδόξως κύκλῳ. Καὶ οὕτως ἐξολοθρεύθη ἐκ τῆς γῆς ἐκείνης τὸ γένος τῶν ἀσπίδων, καὶ ἐκ τοῦ ποταμοῦ ὡσανύτως. καὶ ὅταν ἔβαλλον τοὺς ὄφεις τοὺς λεγομένους ἀργολάους, ὃ ἐστὶν ὀφιομάχους, οὓς ἤνεγκεν ἐκ τοῦ Ἄργους τοῦ Πελοποννησιακοῦ [sic] — ὅθεν καὶ ἀργόλαοι καλοῦνται, τουτέστιν Ἄργους δεξιῶ· λεὰν γὰρ λέγουσιν τὴν εὐώνυμον, τὸ δὲ Ἄργος ὄρος ἀνατολικόν — οὗτος ὁ Ἱερεμίας σημεῖον ἔδωκεν τοῖς ἱερεῦσιν Αἰγύπτου, ὅτι δεῖ σεισθῆναι τὰ εἶδωλα<sup>2</sup> αὐτῶν καὶ συμπεσεῖν διὰ Σωτῆρος Θεοῦ· παιδίον ἐκ παρθένου γεννωμένου ἐν φάτνῃ. Καὶ ἕως νῦν παρθένον λοχὸν καὶ βρέφος ἐν φάτνῃ τιθέντες προσκυνοῦσιν· καὶ Πτολεμαῖοι τῷ Βασιλεῖ τὴν αἰτίαν πυνθανομένη ἐλεγον· ὅτι πατροπαραδοτόν ἐστι μυστήριον, ὑπὸ τοῦ ὁσίου προφήτου τοῖς πατράσιν ἡμῶν παραδοθέν· καὶ ἐκδεχόμεθα, φησὶν, τὸ περὰς τοῦ μυστηρίου αὐτοῦ. Οὗτος ὁ προφήτης πρὸ τῆς ἀλώσεως τοῦ λαοῦ ἤρπασεν τὴν κιβωτὸν τοῦ νόμου καὶ τὰ ἐν αὐτῇ, καὶ ἐποίησεν αὐτὰ καταποθῆναι ἐν πέτρᾳ· καὶ εἶπεν τοῖς παρεστῶσιν· ἀπεδήμησεν Κύριος ἐν Σινᾷ<sup>3</sup> εἰς οὐρανοὺς, καὶ πάλιν ἐλεύσεται νομοθετήσαι ἐν Σιῶν ἐν δυνάμει. καὶ σημεῖον ἡμῖν ἔσται τῆς παρουσίας αὐτοῦ· ὅτε ξύλον πάντα τὰ ἔθνη προσκυνοῦσιν. Εἶπεν δὲ ὅτι τὴν κιβωτὸν ταύτην οὐδεὶς ἐκβαλεῖ, εἰ μὴ Ἀαρὼν, καὶ τὰς ἐν αὐτῇ πλάκας οὐδεὶς ἀνοίξει ἱερέων προφήτων, εἰ μὴ Μωυσῆς ὁ ἐκλεκτὸς τοῦ θεοῦ. καὶ ἐν τῇ ἀναστάσει πρώτη ἡ κιβωτὸς ἀναστήσεται, καὶ ἐξελεύσεται ἐκ τῆς πέτρας, καὶ τεθήσεται ἐν ὄρει Σινᾷ,<sup>4</sup> καὶ πάντες οἱ ἄγιοι πρὸς αὐτὴν συναχθήσονται, ἐκεῖ ἐκδεχόμενοι τὸν Κύριον, καὶ τὸν ἐχθρὸν φεύγοντες ἀνελεῖν αὐτοὺς θέλοντα. Ἐν δὲ τῇ πέτρᾳ ἐσφράγισεν τὸ ὄνομα Θεοῦ τῷ δακτύλῳ τοῦ προφήτου· καὶ γέγονεν ὁ τύπος ὡς γλυφὴ σιδήρου· καὶ νεφέλη φωτ[ε]ινῇ ἐσκέπασεν τὸ ὄνομα· καὶ οὐδεὶς νοῆσαι τὸν τόπον οὔτε ἀναγνῶναι αὐτὸν δυνησεται ἕως τῆς<sup>5</sup> σήμερον, καὶ ἕως τῆς συντελείας. ἔστιν δὲ ἡ πέτρα ἐν τῇ ἐρήμῳ ὅπου πρῶτον ἡ κιβωτὸς γέγονεν μεταξὺ τῶν δύο ὁρέων ἐν οἷς κεῖται Μωυσῆς καὶ Ἀαρὼν· καὶ ἐν νυκτὶ<sup>6</sup> νεφέλη γίνεται περὶ τὸν τόπον

<sup>1</sup> MS. γερόνων.<sup>2</sup> MS. ἰδωλα.<sup>3</sup> MS. Σινᾶ.<sup>4</sup> MS. συνᾶ.<sup>5</sup> MS. τὴν.<sup>6</sup> MS. ἐνυκτὶ.

κατὰ τὸν τύπον τὸν ἀρχαῖον· ὅτι οὐ μὴ παύσεται ἡ δόξα τοῦ Θεοῦ ἐκ τοῦ νόμου αὐτοῦ. Καὶ διὰ τοῦτο ἔδωκεν ὁ Θεὸς τῷ Ἱερεμίᾳ χάριν ἵνα τὸ τέλος τοῦ μυστηρίου αὐτοῦ αὐτὸς ποιήσῃ ἵνα γένηται συνκοινωνὸς Μωσέως καὶ Ἀαρὼν· καὶ ὁμοῦ εἰσὶν ἕως τῆς<sup>1</sup> σήμερον.

Ἰεζεκιήλ. οὗτος<sup>2</sup> ἐστὶν ἐκ τῆς Σαιηρά, ἐκ τῶν ἱερέων· καὶ ἀπέθανεν ἐν γῇ Χαλδαίων ἐπὶ τῆς αἰχμαλωσίας, πολλὰ προφητεύσας τοῖς ἐν τῇ Ἰουδαίᾳ· ἀπέκτεινεν δὲ αὐτὸν ὁ ἡγούμενος τοῦ λαοῦ Ἰσραὴλ ἐκεῖ ἐλεγχόμενος ὑπ' αὐτοῦ ἐπὶ εἰδώλων σεβάσμασιν καὶ ἔθαψεν αὐτὸν ὁ λαὸς ἐν ἀγρῷ Μαὼρ, ἐν τάφῳ Σῆθ καὶ Ἀρφαξάδ,<sup>3</sup> πατέρων Ἀβραάμ, ἐν Χεβρών, πρὸς τὴν ὁμοιότητα αὐτοῦ· καὶ ἐστὶν ὁ τάφος σπήλαιον διπλοῦν· καὶ ἐποίησεν τὸν τάφον Σάρας. διπλοῦν δὲ λέγεται ὅτι εἰλικτὸν ἐστίν· καὶ ἀπόκρυφον ἐξ ἐπιπέδου ὑπερῶν· καὶ ἐστὶν ἐπὶ γῆς ἐν πέτρᾳ κεκρυμμένον. Οὗτος ὁ προφήτης τέρας ἔδωκεν τῷ λαῷ ὥστε προσέχειν τῷ ποταμῷ Χοβάρ ὅτε καὶ ἐκλύψῃ [sic, probably for ἐκλείψῃ] ἐπελθεῖν τῆς ἐρημώσεως εἰς πέρας τῆς γῆς, καὶ ὅτε πλημμελήσῃ<sup>4</sup> τὴν εἰς Ἱερουσαλὴμ ἐπάνοδον· καὶ γὰρ ἐκεῖ κατῴκει ὁ ὅσιος, καὶ πολλοὶ πρὸς αὐτὸν συνήγοντο· καὶ ποτὲ πλήθους συνόντος αὐτῷ, ἔδεισαν οἱ Χαλδαῖοι τοῖς Ἑβραίοις μίαν τάρωσιν,<sup>5</sup> καὶ ἐπήλθον αὐτοῖς ἀναίρεσιν· ἐποίησεν δὲ ὁ προφήτης διαστήναι τὸ ὕδωρ ἵνα ἐκφύγωσιν εἰς τὸ πέραν γενόμενοι· καὶ ὅσοι ἐτόλμησαν τῶν ἐχθρῶν καταδιώξαι κατεπόθησαν. Οὗτος<sup>2</sup> διὰ προσευχῆς αὐτομάτως δαψιλῇ τροφῇ ἰχθύων τῷ λαῷ παρέσχετο· καὶ πολλοὶ ἐκλείπουσιν ζῶν ἐκ Θεοῦ ἐλθεῖν παρεσκεύασεν.<sup>6</sup> Οὗτος, ἀπολυμένου τοῦ λαοῦ ὑπὸ τῶν ἐχθρῶν, προσήλθεν τοῖς Χαλδαίοις, καὶ σημεία ποιήσας ἔπαυσεν τοὺς πολεμίους καταπλῆξας αὐτοὺς οὐρανόθεν. Τότε ἔλεγεν ὁ Ἰσραὴλ· διαπεφωνήκαμεν· ἀπώλωλεν ἡ ἐλπίς ἡμῶν. καὶ ἐν τέρασιν τῶν ὁστέων τῶν νεκρῶν αὐτοὺς ἔπεισεν ὅτι ἐστὶ ἐλπίς τῷ Ἰσραὴλ, καὶ ᾧδε καὶ ἐπὶ τοῦ μέλλοντος. Οὗτος<sup>2</sup> οἰκειῶν τῷ λαῷ Ἰσραὴλ ἐδείκνυνεν τὰ ἐν Ἱερουσαλὴμ κατ' αὐτὴν τὴν ὥραν εἰς ἔλεγχον τῶν ἀπειθούντων Θεῷ. Οὗτος κατὰ τὸν Μωυσῆ εἶδεν τὸν τύπον τοῦ ναοῦ, καὶ τεῖχος καὶ περιτεῖχος, καὶ τὴν πύλην ἐν ᾗ Κύριος

<sup>1</sup> MS. τὴν.    <sup>2</sup> MS. οὗτως.    <sup>3</sup> MS. ἀρφαξάδε.    <sup>4</sup> MS. πλημμερήσει.

<sup>5</sup> MS. sic; probably μιαντάρωσιν, from a supposed μιανταρόω = μιαίνω.

<sup>6</sup> MS. παρεσκεύασεν.

εἰσελεύσεται· καὶ ἔσται ἡ πύλη κεκλεισμένη, καὶ εἰς αὐτὸν ἐλπίσουσιν πάντα τὰ ἔθνη. Οὗτος<sup>1</sup> ἔκρινεν ἐν Βαβυλῶνι τὴν φυλὴν Δάν καὶ τοῦ Γὰδ· ὅτι ἡσέβουν πρὸς Κύριον, διώκοντες τοὺς τὸν νόμον φυλάσσοντας· καὶ ἐποίησεν αὐτοῖς τέρας μέγα· ὅτι οἱ ὄφεις ἀνέλίσκον τὰ κτήνη<sup>2</sup> αὐτῶν πάντα διὰ τὴν ἀσέβειαν αὐτῶν· καὶ προεῖρηκεν ὅτι δι' αὐτοὺς οὐκ ἐπιστρέψει ὁ λαὸς εἰς τὴν γῆν αὐτοῦ, ἀλλ' ἐν Μηδίᾳ ἔσονται ἕως συντέλειας πλάνης αὐτῶν· καὶ ἐξ αὐτῶν ἦν ὁ ἀνελὼν αὐτόν· ἀντέκειτο γὰρ πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ.

Δανιήλ. οὗτος ἦν ἐκ φυλῆς Ἰουδα, τῶν ἐξόχων τῆς ὑπηρεσίας τῆς βασιλικῆς· ἀλλ' ἔτι νήπιος ἦρθη ἐν τῇ αἰχμαλωσίᾳ ἐκ τῆς Ἰουδαίας εἰς γῆν Χαλδαίων. ἐγεννήθη δὲ ἐν Βεθῶρφ τῇ ἀνωτέρᾳ<sup>3</sup>· καὶ ἦν ἀνὴρ σώφρων<sup>4</sup>· ὥστε δοκεῖν τοὺς Ἰουδαίους εἶναι αὐτὸν σπάδοντα. πολλὰ ἐπένθησεν οὗτος ἐπὶ τὸν λαόν καὶ ἐπὶ τὴν πόλιν Ἱερουσαλὴμ· καὶ ἐν νηστείαις<sup>5</sup> ἥσκησεν, καὶ ἐνεγκρατεύσατο δέ, ἀπὸ πάσης τροφῆς σπέρματα ἐσθίων. καὶ ἦν ἀνὴρ ξηρὸς καὶ σπανὸς τὴν εἰδέαν, ἀλλ' ὥραιος ἐν χάριτι ὑψίστου. οὗτος πολλὰ ἠὔξατο ὑπὲρ τοῦ Ναβουχοδονόσωρ παρακαλοῦντος αὐτὸν Βαλτάσαρ τοῦ υἱοῦ αὐτοῦ, ὅτε ἐγένετο θηρίον καὶ κτήνος, ἵνα μὴ ἀπωλῆται· ἦσαν γὰρ τὰ ἔμπροσθεν αὐτοῦ ὡς βοῦς σὺν τῇ κεφαλῇ, καὶ οἱ πόδες σὺν τοῖς ὀπισθίοις λέοντος. ἀπεκαλύφθη δὲ τῷ ὁσίῳ περὶ τοῦ μυστηρίου τούτου· ὅτι κτήνος γέγονεν διὰ τὴν ἄλογον αὐτοῦ φιληδονίαν<sup>6</sup> καὶ σκληροτραχηλίαν· ὅτι ὡς βοῦς ὑπὸ ζυγοῦ γένηται τῷ Βελίαρ, λέων<sup>7</sup> δὲ διὰ τὸ ἀρπακτικὸν καὶ τυραννικὸν καὶ θηριώδες. ταῦτα ἔχουσιν οἱ δυνάσται ἐν νεότητι, ἐπὶ τέλει δὲ θηρία γέγονονται, ἄρχοντες καὶ ὀλοθρεύοντες, ἀναιροῦντες, τυραννοῦντες, ἀσεβοῦντες, πατάσσοντες· τὰς δὲ τούτων ἀμοιβὰς διὰ τοῦ δικαιοκρίτου ἀπολαμβάνοντες. εἰπὼν οὖν διὰ θεοῦ ὁ ὁσῖος ὅτι ὡς βοῦς ἦσθιεν<sup>8</sup> χόρτον, καὶ ἐγένετο ἀνθρωπίνης φύσεως τροφῇ· διὰ τοῦτο ὁ Ναβουχοδενόσωρ ἐν καρδίᾳ ἀνθρωπίνῃ γινόμενος, μετὰ τὴν πέψιν τῆς τροφῆς ἔκλειεν, καὶ ἡξίου Κύριον πᾶσαν ἡμέραν καὶ νύκτα, τεσσαρακοντάκις δεόμενος. ἐπεγίνετο δὲ αὐτῷ, καὶ ἐλάνθανεν ὅτι γέγονεν ἄνθρωπος· ἦρθη ἡ γλῶσσα αὐτοῦ τοῦ μὴ λαλεῖν, καὶ νοῶν εὐθὺς ἐδάκρυεν· καὶ οἱ ὀφθαλμοὶ ἦσαν ὡς νεκρὸν κρέας ἐκ τοῦ κλαίειν. πολλοὶ γὰρ

<sup>1</sup> MS. οὗτος.    <sup>2</sup> MS. κτήνοι.    <sup>3</sup> MS. τὴν ἀνωτέραν.    <sup>4</sup> MS. σώφρων

<sup>5</sup> MS. ἐνηστείαις.    <sup>6</sup> MS. φιληδωνίαν.    <sup>7</sup> MS. λέων.    <sup>8</sup> MS. ἴσθιεν.



ἐξίοντες ἐθεόρουν αὐτὸν ἐκ τῆς πόλεως· ὁ δὲ Δανιὴλ οὐκ ἐθέλησεν<sup>1</sup> ἰδεῖν αὐτόν· ὅτι πάντα τὸν χρόνον τῆς ἀλλοιώσεως αὐτοῦ ἐν προσευχῇ ἦν περὶ αὐτοῦ· ἔλεγεν γὰρ ὅτι πάλιν ἀνθρώπος γενήσεται, καὶ τότε ὄψομαι αὐτόν. Ὁ Δανιὴλ οὖν ἐπτά ἔτη, οὓς εἶπεν ἐπτά καιροὺς, προσευχόμενος πρὸς τὸν ὑψιστον ἐποίησεν γένεσθαι ἐπτά μῆνας· καὶ τὸ μυστήριον τῶν ἐπτά καιρῶν ἐτελέσθη ἐν αὐτῷ· καὶ ὅτι ἀπὸ καταστάσεως ἐν ἐπτά μηνσὶν τὰ ἕξ ἔτη καὶ πέντε μῆνας, ὑπέπιπτεν Κυρίῳ καὶ ὁμολόγει τὴν ἀσέβειαν αὐτοῦ· καὶ μετὰ τὴν ἄφесιν τῆς ἀνομίας αὐτοῦ ἀπέδωκεν αὐτοῦ τὴν βασιλείαν· καὶ οὔτε ἄρτον οὔτε κρέας ἔφαγεν, οὔτε οἶνον ἔπιεν, ἐξομολογούμενος τῷ Κυρίῳ· ὅτι Δανιὴλ αὐτῷ προσέταξεν ὅσπρέοις βρεκτοῖς καὶ χλώαις ἐξιλεώσασθαι Κύριον. Διὰ τούτου ἐκάλεσεν αὐτὸν Βαλτάσαρ· ὅτι ἠθέλησεν αὐτὸν συγκληρονόμον κατὰσθαι τῶν τέκνων αὐτοῦ. ὁ δὲ ὅσιος εἶπεν· ἴλεως μοι ἀφίεναι μοι κληρονομίαν τῶν πατέρων μου, καὶ κληθῆναι με κληρονομίας ἀπεριτμήτων καὶ τοῖς ἄλλοις βασιλεῦσιν. Πολλὰ ἐποίησεν τεράστια ὅσα οὐκ ἔγραψα. Ἐκεῖ ἀπέθανεν καὶ ἐτάφη ἐν τῷ σπηλαίῳ τῷ βασιλικῷ μόνος ἐνδόξως. Καὶ οὗτος<sup>2</sup> ἔδωκεν τέρας ἐν ὅρεσι τοῖς ὑπεράνω τῆς Βαβυλῶνος· ὅτι ὅτε καπνισθήσεται τὸ ἐκ βορείου, ἥξει τέλος Βαβυλῶνος· ὅτε κατὰ ἀνατολὴν ὕδωρ καθαρὸν ἐξελεύσεται, τότε ὁ Θεὸς ἐπὶ γῆς φανεῖς ὡς ἄνθρωπος, καὶ ἀνομία[ν] τῆς γῆς εἰς ἑαυτὸν ἀναδέξεται, ἐν τῷ ἀνασκωλωπίζεσθαι αὐτὸν ὑπὸ τῶν ἱερέων τοῦ νόμου· εὐθέως δὲ χαρὰ ἐκχυθήσεται εἰς πάντα τὰ ἔθνη. ὅτε δὲ κατὰ νότον ἐν πυρὶ καίεται, τότε τὸ τέλος πάσης τῆς γῆς· ἀν<sup>3</sup> δὲ τὰ ἐν τῷ νότῳ ῥεύσῃ, ὁ λαὸς ἐπιστρέψει εἰς τὴν γῆν αὐτοῦ· ἐὰν δὲ αἷμα ῥεύσῃ, φόνος ἔσται τῇ Βελίᾳ ἐν πάσῃ τῇ γῇ. Καὶ ἐκοιμήθη ὁ ὅσιος μετὰ τῶν πατέρων.

Ὡσηέ. οὗτος ἦν ἐκ Βελμῶθ, τῆς φυλῆς Ἰσαχάρ· καὶ ἀπέθανεν, καὶ ἐτάφη ἐν τῇ γῇ αὐτοῦ ἐν εἰρήνῃ. καὶ ἔδωκεν τέρας· ἥξειν Κύριον ἐπὶ τῆς γῆς ἀνθρώποις συναναστραφῆναι· καὶ ἡ δρῦς ἢ ἐν Σιλῶμ μερισθήσεται εἰς δώδεκα μέρη,<sup>4</sup> καὶ γενήσονται δύο καὶ δέκα δρῦς ἀκολουθοῦντες τῷ ἐπὶ γῆς ὠφθέντι Θεῷ· καὶ δι' αὐτῶν σωθήσεται πᾶσα ἡ γῇ.

<sup>1</sup> MS. οὐκοιθέλησεν.

<sup>2</sup> MS. οὗτως.

<sup>3</sup> MS. sic; a slip for ἐὰν.

<sup>4</sup> MS. μέρει.

Ἰωήλ· ἐκ γῆς ἦν τοῦ Ρουβὶμ· ἀγροῦ τούτου μεθ' Ἐμόρων. προφητεύσας περὶ λιμοῦ καὶ ἐκλείψεως θυσιῶν καὶ πάθους προφήτου δικαίου· καὶ δι' αὐτοῦ ἀνακαινισθῆσθαι τὴν κτίσιν εἰς σωτηρίαν. καὶ ἀπέθανεν ἐν εἰρήνῃ, καὶ ἐτάφη ἐν τῷ ἀγρῷ αὐτοῦ.

Ἀμώς.<sup>1</sup> ἦν ἐκ Θεκουέ. καὶ Ἀβεστίας<sup>2</sup> πυκνῶς αὐτὸν τυμπανίσας τελῶς ἀνείλεν αὐτῷ ξίφει. ἔτι δὲ ἐμπνέοντος ὁ υἱὸς αὐτοῦ ἐν ῥοπάλῳ πλῆξας αὐτοῦ τὸν κρόταφον, ἔτι ἐμπνέων ἦλθεν εἰς τὴν γῆν αὐτοῦ· καὶ μεθ' ἡμέρας δύο ἀπέθανεν καὶ ἐτάφη ἐκεῖ.

Ἀβδιοῦ. ἦν ἐκ γῆς Συχέμ, ἀγροῦ Βριθαχάρᾶν [sic]. Οὗτος ἦν ὁ τρίτος πεντηκοντάρχος τοῦ Ἀχαάβ· καὶ δεηθεὶς τοῦ Ἥλια ἐγένετο αὐτοῦ μαθητής· καὶ πολλὰ παθὼν δι' αὐτῶν· καὶ ὑπομείνας διασώζεται. καὶ καταλείπων τὴν λειτουργίαν τοῦ βασιλεως ἡκουλούθη τῷ Ἠλίᾳ, καὶ ἐπροφήτευσεν· καὶ ἐτάφη μετὰ τῶν πατέρων αὐτοῦ.

Ἰωνᾶς ὁ προφήτης. οὗτος ἦν ἐκ γῆς Καριαεμαοῦθ, πλησίον Ἀζότου πολέως Ἑλλήνων κατὰ θάλασσαν. ἦν τότε Ἠλίας ὁ προφήτης ἐλέγχων τὸν Ἀχαάβ βασιλέα Σαμαρείας· καὶ ἐκάλεσεν λιμὸν μεγάλην ἐπὶ τῆς γῆς. ἔφυγεν ἐν τῇ ἐρήμῳ, καὶ ἐτρέφετο ἐκ τῶν κοράκων τῆς ἐρήμου. καὶ ἔπινεν ὕδωρ ἐκ τοῦ χειμάρ[ρ]ου· καὶ ὡς ἐξηράνθη ὁ χειμάρ[ρ]ος, ἐπίνασεν ὁ προφήτης· καὶ ἦλθεν εἰς Ἱερεφθά· καὶ εὔρε τὴν χήρα μετὰ τοῦ υἱοῦ αὐτῆς Ἰωνᾶ· καὶ εὐλόγησεν αὐτὴν σίτῳ καὶ ἐλαίῳ· καὶ ἔμεινεν μετ' αὐτῶν· οὐ γὰρ ἠδύνατο μένειν μετὰ ἀπεριτμήτων. καὶ θανόντα τὸν υἱὸν αὐτῆς ἀνέστησεν ὁ Θεὸς ἐκ τῶν νεκρῶν διὰ τοῦ Ἥλια. καὶ γενόμενος Ἰωνᾶς μέγας ἐπέμφθη ὑπο Κυρίου εἰς Νηνευὴ τὴν πόλιν Ἀσσυρίων· καὶ ἐζήτησεν ὁ<sup>3</sup> Ἰωνᾶς ἀποδρᾶσαι Κύριον, καὶ κατεπόθη ὑπὸ τοῦ κήτους· καὶ ἐκβρασθεὶς ἐκ τοῦ κήτους ἐκήρυξεν τὴν ἀπώλειαν Νηνευῆ. καὶ μετενόησαν οἱ ἄνδρες Νηνευῆ, καὶ ἐλεήθησαν. καὶ ἐλυπήθη Ἰωνᾶς, καὶ ἀνακάμψας οὐκ ἔμεινεν εἰς τὴν γῆν αὐτῶν, ἀλλὰ παραλαβὼν τὴν μητέρα αὐτοῦ παρῴκησεν τὴν Σοῦ, χώραν ἄλλοφύλων· ἔλε-

<sup>1</sup> MS. Αἰμῳᾶς; the word being written completely, and then a red initial added in the margin, and the second μ written above as a correction, but by the original scribe.

<sup>2</sup> This word may be Ἀμεστίας, but it seems to stand for Uzziah.

<sup>3</sup> MS. ὦ.

γεν γὰρ ὁ τοιοῦτος, ἀφελῶ τὸ ὄνειδός μου· ὅτι ἐθεάσαμην προφητεύσας κατὰ τὴν Νηνευῇ τῆς μεγάλης πόλεως Ἀσ[σ]υρίων· ἠθέλησεν γὰρ ὁ Θεὸς δεῖξαι αὐτῷ ὅτι οὐ δυνατόν ὑποδράσαι Θεόν. καὶ κατωκῆσας ἐν τῇ γῇ Σαάρ, ἀπέθανεν, καὶ ἐτάφη ἐν τῷ σπηλαίῳ τοῦ Κενεζέου τοῦ κριτοῦ. Οὗτος ἐστὶν Ἰωνᾶς ὁ γενόμενος εἰς τύπον τῆς τοῦ Κυρίου ἀναστάσεως. καὶ ἔδωκεν τέρας ἐπὶ Ἰσραὴλ λέγων· ὅτι ὅτε ἴδωσιν ἐπὶ Ἱερουσαλὴμ πολλὰ ἔθνη· ὅτι ἡ πόλις ἕως ἐδάφους ἀφανισθήσεται ὅλη.

Ναοὺμ ὁ προφήτης. Οὗτος ἦν ἀπὸ Ἑλκέσι πέραν τοῦ εἰς Βιγαβάρι, φυλῆς Συμεὼν. οὗτος μετὰ τὸν Ἰωνᾶν τέρας δέδωκεν ἐπὶ Νηνευῇ· ὅτι ὑπὸ ὑδάτων γλυκείων καὶ πυρὸς ἐπιγείου ἀπολείται· ὃ καὶ γέγονεν· ἡ γὰρ περιέχουσα αὐτὴν λίμνη<sup>1</sup> κατέκλυσε αὐτὴν ἐν συγκλεισμῷ· καὶ πῦρ ἐκ τῆς ἐρήμου ἐπέλθον τὰ ὑψηλότερα αὐτῆς ἐνέπρισε μέρη. ἀπέθανεν δὲ Ναοὺμ ἐν εἰρήνῃ καὶ ἐτάφη ἐν τῇ γῇ αὐτοῦ.

Ἀ[μ]βακοὺμ ὁ προφήτης. οὗτος ἦν ἐξ ἀγροῦ Βιζουχάρ, ἐκ φυλῆς Συμεὼν. οὗτος ἶδεν πρὸ τῆς αἰχμαλωσίας περὶ τῆς ἀλώσεως Ἱερουσαλὴμ. καὶ ἐπένθησεν σφύδρα ἐπὶ τὴν πόλιν καὶ τὸν λαόν· καὶ ὅτε ἦλθεν ὁ Ναβουχοδενόσωρ εἰς Ἱερουσαλὴμ, ἔφυγεν Ἀμβακοὺμ εἰς Ὀστρακείνην καὶ ἦν πάροικος ἐν Ἰσμαήλ. ὡς δὲ ὑπέστρεψαν οἱ Χαλδαῖοι ἀπὸ Ἱερουσαλὴμ εἰς τὴν γῆν αὐτῶν, λάφυρον αὐτὴν ποιήσαντες, καὶ οἱ κατάλοιποι οἱ ὄντες ἐν Ἱερουσαλὴμ κατέβησαν<sup>2</sup> εἰς Αὔγυπτον, αὐτὸς ἀνῆλθεν εἰς τὴν γῆν αὐτοῦ, καὶ ἐλειτούργει τοῖς θερισταῖς τοῦ ἀγροῦ αὐτοῦ· ὡς δὲ ἔψησεν<sup>3</sup> τὸ ἔδεσμα, ἐπροφήτευσεν τοῖς ἰδίοις εἰπών· πορεύομαι εἰς γῆν μακρὰν καὶ ταχέως ἐλεύσομαι· εἰ δὲ βραδύνω, ἀπενέγκατε φαγεῖν τοῖς θερισταῖς. καὶ γενόμενος ἐν Βαβυλῶνι, καὶ δοὺς τὸ ἄριστον τῷ Δανιὴλ εἰς τὸν τῶν λεόντων λάκκον, ἐπιστρέψας ἐπέστη τοῖς θερισταῖς ἐσθίουσιν· καὶ οὐδενὶ εἶπεν τὰ χινομένον, εἰ μὴ μετὰ χρόνον. συνῆκεν δὲ ὁ προφήτης ὅτι τάχειον ἐπιστρέψει ὁ λαὸς ἀπὸ Βαβυλῶνος. ἔδωκεν δὲ τέρας τοῖς ἐν τῇ Ἰουδαίᾳ, ὅτι ὄψονται ἐν τῷ ναφὶ φῶς μέγα, καὶ οὕτως ἴδωσιν τὴν δόξαν τοῦ ναοῦ· καὶ περὶ συντελείας τοῦ ναοῦ εἶπεν· ὅτι ὑπὸ ἔθλους δυτικοῦ γενήσεται ἡ πόρθσις τοῦ ναοῦ ἐν Ἱερουσαλὴμ· τότε ἅπλωμα τοῦ δαβὴρ εἰς μακρὰ ῥαγήσεται, καὶ τὰ ἐπικραυνα τῶν δύο στύλων ἀφαιρεθήσονται<sup>4</sup>. καὶ οὐδεὶς γνώσει

<sup>1</sup> MS. λίμνη.<sup>2</sup> MS. κατεῦθσαν.<sup>3</sup> MS. ἔψισεν.<sup>4</sup> MS. ἀφαιρεθήσονται.

ποῦ ἔσονται. αὐτῷ δὲ ἐν τῇ ἐρήμῳ ἀπενεχθίσονται ὑπὸ ἀγγέλων, ὅπου ἐν ἀρχῇ ἐπήγει ἡ σκηνὴ τοῦ μαρτυρίου, καὶ ἐν αὐτοῖς γνωσθίσεται· ἔτι τε λέγει ὁ Κύριος ὅτι φωτίσουσιν τοὺς διωκομένους ὑπὸ τοῦ ὄφεος ὥσπερ ἐξ ἀρχῆς· καὶ διασώσει αὐτοὺς Κύριος ἐκ σκοτόους καὶ σκιᾶς θανάτου· καὶ ἔσονται ἐν σκηνῇ ἁγίᾳ. οὗτος ὁ προφήτης περὶ τῆς ἐλεύσεως τοῦ Χριστοῦ πολλὰ ἐπροφήτευσεν· καὶ πρὸ δύο ἐτῶν τῆς ἐπιστροφῆς τοῦ λαοῦ τῆς ἀπὸ Βαβυλῶνος· ἔνθα καὶ ἐτάφη ἐν τῷ ἰδίῳ ἀγρῷ μυνώτατος ἐνδόξως.

Σοφονίας ὁ προφήτης. οὗτος ἦν ἐκ φυλῆς Συμεῶν, ἀπὸ ὄρους Βαραβᾶ. ἐπροφήτευσεν δὲ περὶ τῆς πόλεως Ἱερουσαλὴμ καὶ περὶ τέλους ἐθνῶν καὶ αἰσχύνης Ἀσβῶν· καὶ περὶ τῆς παρουσίας τοῦ Κυρίου. καὶ θανὼν ἐτάφη ἐν τῷ ἄγρῳ αὐτοῦ.

Ἀγγέος ὁ προφήτης νέος ἦλθεν ἐκ Βαβυλῶνος εἰς Ἱερουσαλὴμ. καὶ φανερώς ἐπιστροφῆς τοῦ ναοῦ ἐπροφήτευσεν· καὶ ἶδεν τὴν οἰκοδομὴν τοῦ ναοῦ· καὶ αὐτὸς ἔψαλλεν ἐκεῖ πρῶτος ἀλληλούϊα· καὶ ἐκεῖ ἔθανεν καὶ ἐτάφη πλησίον τοῦ τάφου τῶν ἱερέων ἐνδόξως. καὶ ἔστιν ἀλληλούϊα Ἀγγέου καὶ Ζαχαρίου.

Ζαχαρίας ὁ προφήτης, υἱὸς Βαραχίου· ἦλθεν ἀπὸ γῆς Χαλδαίων ἥδη προβεβηκῶς, καὶ ἐκεῖ ὦ πολλὰ τῷ λαῷ ἐπροφήτευσεν καὶ τέρατα πολλὰ ἔδωκεν εἰς ἀπόδειξιν. οὗτος<sup>1</sup> εἶπεν τῷ Ἰεσεδέκ· ὅτι γενήσῃ υἱόν, καὶ Ἱερουσαλὴμ ἱερατεύσει. οὗτος<sup>1</sup> καὶ Σαλαθιήλ ἐπὶ νιῷ εὐλόγησεν· καὶ τὸ ὄνομα αὐτοῦ Ζοροβάβελ ἐπέθηκεν. ἐπὶ Κύρου δὲ τοῦ βασιλέως Περσῶν τέρας ἔδωκεν εἰς νίκος περὶ Κροίσου τοῦ Λυδίου, καὶ περὶ τῆς λειτουργίας αὐτοῦ προεφίτευσεν ἣν ποιήσει ἐπὶ Ἱερουσαλὴμ· καὶ εὐλόγησεν αὐτὸν σφόδρα· τὰ δὲ τῆς προφητείας εἶδεν ἐν Ἱερουσαλὴμ, καὶ περὶ τέλους ἐθνῶν καὶ τοῦ ναοῦ Ἱερουσαλὴμ. καὶ ἀργίας προφήτης καὶ ἱερέων· καὶ διπλῆς<sup>2</sup> κρίσεως ἐξέθετο, καὶ ἐκεῖ ἀπέθανεν ἐν γήρει μακρῷ· καὶ ἐτάφη συνέγγυς Ἀγγέου τοῦ προφήτου.

Ἀλληλούϊα Ἀγγέου καὶ Ζαχαρίου· εἶπεν ὁ πνευματικὸς προφήτης Δαβίδ, ἐν τοῖς τελευταίοις ψαλμοῖς· τουτέστιν· Αἰνεῖτε τὸν Θεὸν ἐν ψαλμοῖς καὶ χοροῖς περὶ τῆς ἐπανόδου ἀπὸ Βαβυλῶνος.

Μαλαχίας ὁ προφήτης. οὗτος μετὰ τὴν ἐπιστροφὴν τοῦ λαοῦ τίκεται ἐν Σωφᾷ· καὶ ἔτι πάνυ νέος καλὸν βίον ἔσχηκεν·

<sup>1</sup> MS. οὕτως.

<sup>2</sup> MS. διπλῆς.

καὶ ἐπ[ε]ιδὴ πᾶς ὁ λαὸς ἐτίμα<sup>1</sup> αὐτὸν ὡς ὅσιον καὶ πραῖν, ἐκάλεσαν αὐτὸν Μαλαχεῖ, ὁ ἐρμηνεύεται ἄγγελος. ἦν γὰρ καὶ τὸ εἶδη [*sic*, for εἶδος, probably] πάνν εὐπρεπής· ἀλλὰ καὶ ὅσα εἶπεν αὐτὸς ἐν προφητείᾳ, αὐτῇ τῇ ἡμέρᾳ ἄγγελος Κυρίου ὠφθείς<sup>2</sup> ἐπεδευτέρωσεν· ὅπερ ἐγένετο ἐν ἡμέραις ἐναρχίας, ὡς γέγραπται ἐν φαρφωθέμ· τουτέστιν ἐν βίβλῳ Κρητῶν. καὶ ἔτι νέος ἔθauen· καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ ἐν τῷ αὐτοῦ ἀγρῷ ἐνδόξως.

Ζαχαρίας ὁ υἱὸς Ἰωδαὲ δὲ τοῦ ἱερέως, πατὴρ Ἰωάννου τοῦ Βαπτιστοῦ. τοῦτον ἀπέκτεινεν Ἡρώδης ὁ βασιλεὺς ἐχόμενα τοῦ θυσιαστηρίου<sup>3</sup>· καὶ ἐξέχεεν τὸ αἷμα αὐτοῦ ἐν οἴκῳ Κυρίου. οὗτος ἦν ἐξ Ἱερουσαλήμ· ὁ οἶκος Δαβὶδ ἀναμέσον τοῦ Ἀδὰμ ἐν οἴκῳ Κυρίου. οὗτος ἦν ἐξ Ἱερουσαλήμ· ὁ οἶκος. ἐκεῖ ἔθαψαν αὐτὸν μετὰ θυσιαστηρίου<sup>3</sup> καὶ τοῦ οἴκου μετὰ τοῦ πάτρος αὐτοῦ Ἰωδαέ. ἐκ τότε ἐγένοντο τέρατα πολλὰ ἐν τῷ ναῷ, καὶ φαντασίαι· καὶ οὐκ ἴσχυσαν οἱ ἱερεῖς ἰδεῖν οὐκ ἔτι ὀπτασίας ἀγγέλων οὔτε<sup>4</sup> δοῦναι χρησμούς ἐκ τοῦ δαβὴρ· οὔτε ἐρωτῆσαι ἐν τῷ ἐφούδ· οὔτε διὰ τῶν δήλων ἀποκριθῆναι τῷ λαῷ ὥσπερ τὸ πρίν.

Ἡλίας ἦν θεσβίτης<sup>5</sup>· ἐκ γῆς Ἀράβων, φυγῆς Ἀαρῶν, οἰκῶν ἐν Γαλαάδ· ὅτι ἡ Θεσβὴ δόμα ἦν τοῖς ἱερεῦσιν. ὅτε δὲ εἶχεν τεχθῆναι εἶδεν Σαβαχὰ ὁ πάτηρ τούτου ὅτι ἄνδρες λευκοφανεῖς αὐτὸν προσηγόρευον· καὶ ὅτι ἐν πυρὶ αὐτὸν ἐσπαργάουν· καὶ φλόγα προσεδίδου αὐτῷ φαγεῖν. καὶ ἐλθὼν ἀπέσταλεν εἰς Ἱερουσαλήμ, καὶ εἶπεν αὐτῷ ὁ χρησμός· ἔσται αὐτοῦ ἡ οἴκησις<sup>6</sup> φῶς, καὶ ὁδὸς αὐτοῦ ἀπόφασις, καὶ ἡ ζωὴ αὐτοῦ μετὰ τῶν πετεινῶν, καὶ ὁ ζῆλος αὐτοῦ ἀρεστὸς ἐνώπιον Κυρίου· καὶ κρινεῖ τὸν [*sic*, for τὴν] Ἱερουσαλήμ ἐν ῥομφαίᾳ καὶ πυρὶ· καὶ ἀναληφθήσεται ἐν σεισμῷ<sup>7</sup> ἐκ τῶν οὐρανῶν.

Ἐλισσαῖος ἦν ἐκ Βελμαοὺλ γῆς Ῥυβὴ· καὶ ἐπὶ τούτου γέγονεν τέρας. ἡνίκα ἐτέχθη ἐν Γαλγύλοις ἡ δάμαλις ἡ χρυσὴ εἰς Βεθῆλ, ὅξυν ἐβόησεν, ὥστε<sup>8</sup> ἀκουσθῆναι τὴν φωνὴν ἐν Ἱερουσαλήμ· καὶ εἶπεν ὁ ἱερεὺς διὰ τῶν δήλων, ὅτι προφήνης ἐτέχθη ἐν Ἱερουσαλήμ, ὃς καθελεῖ τὰ γλυπτὰ αὐτῶν, καὶ τὰ χωνευτὰ<sup>9</sup> αὐτῶν. ἐτάφη ἐν Σαμαρίᾳ.

<sup>1</sup> MS. ἐτίμα.<sup>2</sup> MS. ὠφθεις.<sup>3</sup> MS. θυσιαστηρίου.<sup>4</sup> MS. οὔται.<sup>5</sup> MS. θεσβύτης.<sup>6</sup> MS. οἴκησις.<sup>7</sup> MS. συσμί.<sup>8</sup> MS. ὥσται.<sup>9</sup> MS. χωνευτὰ.

Σηλῶμ καὶ Ἑλὶ· ἔνθα ἦν καὶ ἡ σκηνὴ τὸ πάλαι. Σηλῶμ δὲ ἐκαλεῖτο ὁ Ἑλὶ ἐν ἀρχῇ τῆς ἱεροσύνης· ἐπροφήτευσεν δὲ ἐπὶ Σολομῶντος· ὅτι προσκρούσει τῷ Κυρίῳ διὰ τὰς γυναῖκας· ὅτι γυναῖκες ἐκστήσωσιν καὶ διαστρέψωσιν αὐτὸν ἀπὸ Κυρίου, καὶ ἅπαν τὸ γένος αὐτοῦ· καὶ περὶ τοῦ Ἱεροβοὰμ εἶπεν ὅτι δόλῳ πορεύσεται μετὰ τοῦ Κυρίου καὶ μετὰ Ἰσραὴλ. καὶ εἶδεν ζεύγος βοῶν θηλείων καταπατοῦντα<sup>1</sup> τὸν λόγον, καὶ τῶν ἱερέων ἐπιτρέχονται· καὶ ὅτι παραβήσεται ὁ Σολομῶν τὸν νόμον τοῦ ὑψίστου. ταῦτα προεῖπεν Ἑλὶ πρὸ τοῦ τοὺς υἱοὺς ἱερατεῦσαι. καὶ αὐτὸς ἀπέθανεν ἐν γήρει βαρυτάτῳ, οὐκ ἀγαθῶς. καὶ ἐτάφη συνεγγὺς τῆς δρυὸς Σηλῶμ.

Νάθαν ὁ προφήτης· τοῦ Δαβίδ, ἐκ φυλῆς ἱεροσύνης ἦν. ἐγεννήθη δὲ ἐν Γαβαφ· καὶ αὐτὸς ἐδίδαξεν τὸν Δαβίδ νόμον Κυρίου, καὶ γνοὺς διὰ Κυρίου ὅτι ἐν Βηρσαβαὶ [sic] παραβήσεται ὁ Δαβίδ, ἔσπευδεν τοῦ ἐλθεῖν καὶ ἀναγγεῖλαι αὐτῷ, ὥστε<sup>2</sup> φυλάσασθαι<sup>3</sup> ἀπὸ τῆς ἀνομίας· καὶ ἐνεπόδισεν αὐτὸν ὁ Βελίαρ· ἐρχόμενος γὰρ εἰς Ἱερουσαλὴμ εὗρεν νεκρὸν παρασκευασμένον γύμνον· καὶ ἀποδυσάμενος τὴν στολὴν καὶ περιβαλὼν αὐτόν, ἐπέμενεν ἐκεῖ θάψαι τὸν νεκρόν· καὶ μὴ φθάσας ἐλθεῖν εἰς Δαβίδ, τῇ νυκτὶ ἐκείνῃ ἐποίησεν τὴν ἀνομίαν· καὶ γνοὺς τῷ<sup>4</sup> πνεύματι ὁ ὁσιος, ὑπέστρεψεν πενθῶν πάσας τὰς ἡμέρας· καὶ ὅτε ἄνειλεν τὸν ἄνδρα αὐτῆς, ἀπέστειλεν αὐτὸν ὁ Θεὸς ἐλέγχειν τὸν Δαβίδ· ἐπειδὴ<sup>5</sup> γὰρ ἔβλεπεν ὁ Θεὸς πενθοῦντα τὸν Νάθαν — ἔλεγεν ὅτι δι' ἐμοῦ γέγονεν ἡ ἀσέβεια αὕτη — καὶ προσέσχεν Κύριος πιστὸν στεναγμὸν αὐτοῦ· καὶ εἶπεν πρὸς αὐτόν· ἐπειδὴ<sup>5</sup> διὰ σου νομίζης γεγενῆσθαι τὸ τραῦμα, διὰ σοῦ καὶ ἡ θεραπεία γενήσεται. ἀπελθὼν οὖν ἔλεγχον αὐτόν, ἐπεὶ κεκρυμμένος καὶ αὐτός. πανηγυρίσας ἀπέθανεν, καὶ ἐτάφη εἰς τὴν γῆν αὐτῷ ἐν Γαβαφ.

NOTE. — I have not noted at the foot all the changes made in text or accent. In the MS. ἐπειδὴ occurs continually for ἐπειδὴ; and ω for ο, as ἐδόθη for ἐδόθη, ἀγνωσόμενον for ἀγνωσόμενον. The different modes of spelling the Greek for “Nebuchadnezzar” I have retained as they occur; δυπλοῦν I have twice corrected to διπλοῦν; and once ἐγενήθη to ἐγεννήθη. Several rare or uncommon forms, as εἶδεαν for ἵδεαν, I have thought best to retain.

<sup>1</sup> MS. sic. The correction is either καταπατοῦν or καταπατούσων.

<sup>2</sup> MS. ὥστα.

<sup>3</sup> MS. φυλάξασθε.

<sup>4</sup> MS. τὸ.

<sup>5</sup> MS. ἐπιδεί.